



# ***Contemporary Moral Problems For Ethic Reader***

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# ***Dedication***

## ***For my Family...***

Who's always been very supportive and understanding throughout my busy term which is this term, and even all throughout my studies here in College of Saint Benilde.

## ***For Kristine Joy Bequillo...***

Who has helped me grew spiritually, mentally and emotionally, and the reason why I was able to express myself to the fullest extent I knew .

## ***For My Lola...***

Who had just passed away last November 21, 2008; the reason why I finished this book is because of her, and also the reason why I do have the strength, courage and enthusiasm to finish this book.

## ***For Mr. Paul Pajo...***

Who taught me the essence of patience, effort and enthusiasm in doing this entire thing with his subject. And for helping instilling in my mind that really "*The test of a first-rate intelligence is the ability to hold two opposed ideas in the mind at the same time, and still retain the ability to function.*[F. Scott Fitzgerald](#), "*The Crack-Up*" (1936)  
*US novelist (1896 - 1940)"*

## ***For My Lord...***

For the great blessings he has bestowed me and my family, for the gift of life, for the love of my parents, brothers and sisters, for the opportunity to know my classmates more during this course and for the gift of nature.

For the gift of enlightenment, for clearing my thoughts, for giving me wisdom, and also for the support, guidance and mercy.

For the gift of fortitude that I remain faithful and steadfast in my love for the lord in spite of my weaknesses and failures....



## ***Preface***

Mindless of what they say efforts make a winner. And I've proven much. Finishing 12 chapters of this book entitle contemporary moral problems was not that easy, putting into consideration that poverty indeed is never a sin but always take a crucial and vital part in my life. This, together with the complexities of life and adolescence made my endeavor even more complicated. And so whether you agree with me or not, we cannot deny the fact that money makes the world go round. It is not enough that we exert effort and a lot time and improve our intellectual abilities; maximum efficiency still requires the special participation of earthly toy's specifically money.

In line with this, it has been written to provide readers specifically IT related students of DLS-CSB with the basic ideas of ITETHIC. This book inspires students to further read the 12 chapters of the book Contemporary Moral Problems. Moreover this is not only for you to read and comprehend but also analyze, criticize, interpret and further apply these great ideas and reflections and reviews, the community and society as a whole.

These book are read and created its own book reviews per chapter in order to provide readers specifically its authors insights, feedbacks, ideas, reactions about the certain topic that they are explaining about the book. This book do have connections/ relations about IT Ethics course. That's why it truly help us readers and students to weigh and to know what is right and what is wrong and to be able to see the goodness and the badness of a certain action. Contemporary Moral Problems has 12 chapters on its first part that's why this book contains 12 book reviews including my answer to the review and discussion questions. All this book reviews came from the own effort of yours truly.

These common areas will definitely reinforce the knowledge you already have so that in your writing, reading and speaking you become more confident in conveying your ideas to your readers or to your listeners. This will help you understand and effectively share your knowledge opinions, data, and information's and so on. Knowing you have the knowledge about all these things will make you feel confident in whatever you do, just so do I. As we always say knowledge with confidence is the key to success.

Let me end this with a good piece of advice; the roots of education are bitter but its fruits are sweet. Just instill in yourself the greatness of enthusiasm, for it is in enthusiasm for it is in enthusiasm that a new tomorrow is born: Mindless of what they say effort makes a winner.



# ***Contemporary Moral Problems***



## James Rachels: Egoism and Moral Sceptism

**Name of the Book:** Contemporary Moral Problems

**Library Reference:** N/A

**Amazon Link:**

[http://www.amazon.com/s/ref=nb\\_ss\\_gw?url=search-alias%3Dstripbooks&field-keywords=Contemporary+Moral+Problems&x=13&y=17](http://www.amazon.com/s/ref=nb_ss_gw?url=search-alias%3Dstripbooks&field-keywords=Contemporary+Moral+Problems&x=13&y=17)

**Quote:**

*"To say that any action or policy of action is right (or that it ought to be adopted) entails that it is right for anyone in the same sort of circumstances."*

**Learning Expectations:**

1. To know and understand what is 'Egoism'
2. To know and understand as well what is "Moral Sceptism"
3. To distinguish the difference between psychological egoism and Ethical egoism.
4. To learn and relate to the different argument from this topic.
5. To know Rachel's point of views/ ideas about this kind of issues.

**Review:**

Entering the cave, Gyges discovered that it was in fact the tomb of an enthroned corpse who wore a golden ring, which Gyges pocketed. While Ethical Egoism is by contrast, a normative view about men ought to act. The second argument; since so called unselfish actions always produce a sense of self-satisfaction in the agent, and since this sense of satisfaction is a pleasant state of consciousness, it follows that the point of the action is really to achieve a pleasant states of consciousness, rather than to bring about any good for others. Therefore the action is considered "unselfish" only a superficial level of analysis. This argument suffers from defects similar to the previous one. To put the point more generally: if we have the positive attitude toward the attainment of some goal, then we may derive satisfaction from attaining the goal. The first confusion is the confusion of selfishness with self interest; self behavior is a behavior that ignores that interest for others, in the circumstances in which their interest ought not to be ignored. This concept has definite evaluative flavor; to call someone "selfish" is not just to describe his action but to condemn it. The second confusion is the assumption that every action is done either from self interest or from other regarding the motives; if there is no such thing as a genuine altruism that all actions must be done from self interest

This bring us to is perhaps the most popular "refutation" of ethical egoism current among philosophical writers the argument that ethical egoism is at the bottom of inconsistent because it cannot be universalized. The argument goes like this:

The reason one ought not to do actions that would hurt other people would be hurt. The reason one ought to do actions that would be benefited.

**Learning's/Insights:**

- "Psychological egoism holds that all human actions are self interested."
- "Ethical egoism says that all actions ought to be self interested."
- "The agent is merely doing what h e most wants to do."
- "The thing to be lamented is, not that man have so great regard to their own god or interest in the present world, for they have not enough."



### Integrative Questions:

1. What does Egoism means?
2. When we say Moral Sceptism we are referring to what?
3. What is the relation of the story the "Legend of Gyges" to this moral issue problem?
4. What are the relationship of the 3 argument stated in this issue?
5. How are 3 confusions related to one another?

### Review Questions:

1. **Explain the legend of Gyges. What questions about morality are raised from the story?**

*"According to the legend, Gyges of Lydia was a shepherd in the service of King Candaules of Lydia. After an earthquake, a cave was revealed in a mountainside where Gyges was feeding his flock. Entering the cave, Gyges discovered that it was in fact the tomb of an enthroned corpse who wore a golden ring, which Gyges pocketed. Gyges then returned to his fellow shepherds, and began fumbling with the ring that he now wore. Gyges discovered that when he turned the collets of the ring to the inside of his hand, he became invisible to the other ..."*

The question arises from this story goes like this "what reason is there for him to continue being "moral" when I is clearly not to his own advantages to do so?"

#### Reference:

[http://www.experiencefestival.com/a/Ring\\_of\\_Gyges\\_-\\_The\\_legend/id/4712192](http://www.experiencefestival.com/a/Ring_of_Gyges_-_The_legend/id/4712192)

2. **Distinguish between psychological and ethical egoism.**

Psychological Egoism is the view that all men are selfish in everything that they do, that is, that the only motive from which anyone ever acts is self interest. On this view, even when men are acting in ways apparently calculated to benefit others, they are actually motivated by the belief that acting in this way is to their advantage, and if they did not believe this, they would not be doing that action. While Ethical Egoism is by contrast, a normative view about men ought to act. It is the view that, regardless of how men do in fact no behave, they have no obligation to do anything except with what is in their own interest; person is always justified in doing whatever is in his own interest, regardless of the effect of the other.

Meaning Psychological Egoism in it's point of view states that the only thing that a person always think of is his/her self only he/she do not have concern with others that's why it's considered a selfish act of the individual. And so the Ethical Egoism states that the person is reason on whatever they do regardless on the effect of his/her actions to others.

3. **Rachels discusses two arguments for psychological egoism> what are these arguments, and how does he reply to them?**

The first argument states that "the agent is merely doing what he most wants to do". According to this chapter this argument is bad that it would not deserve to be taken seriously except for the fact that so many otherwise intelligent people have been taken by it. This argument rest on the premise that people never voluntarily do anything accepts what they want to do. Which means that all voluntary actions are motivated by agents wants or least the person is motivated. The mere fact that you are or we are acting on our own wants does not mean that you are acting or we are acting selfishly; that depends on what is it that we want or what you want. If we or you want only your own good, and care nothing for others then you are considered selfish; but if we or you also want other people to be well off and happy, and if we or you act on that desire, then my action is not selfish.

The second argument; since so called unselfish actions always produce a sense of self-satisfaction in the agent, and since this sense of satisfaction is a pleasant state of consciousness, it follows that the point of the action is really to achieve a pleasant states of consciousness, rather than to bring about any good for others. Therefore the action is considered "unselfish" only a superficial level of analysis. This argument suffers from defects similar to the previous one. To put the point more generally: if we have the



positive attitude toward the attainment of some goal, then we may derive satisfaction from attaining the goal. But the object of our attitude is the attainment of the goal; and we must want to attain the goal therefore we can find any satisfaction on it.

What I understand between the two arguments is that the point of views about the two arguments covers the concept of being selfish and unselfish, which explains that if an individual wants to have done to his/her action voluntarily then we cannot consider it as selfishly act but it also depends on our "wants". And so when we speak of the unselfishly act, what I do understand is that there is satisfaction with regards to your actions and to your self that's why it is stated that this positive attitude serves as our way of attaining our goal for satisfaction.

**4. What three commonplace confusions does Rachels detect in the thesis of psychological egoism?**

The first confusion is the confusion of selfishness with self interest; self behavior is a behavior that ignores that interest for others, in the circumstances in which their interest ought not to be ignored. This concept has definite evaluative flavor; to call someone "selfish" is not just to describe his action but to condemn it. Thus, you would not call him/her selfish for eating a normal meal in normal circumstances but you would call him/her a selfish for hoarding food while others about is starving.

The second confusion is the assumption that every action is done either from self interest or from other regarding the motives; if there is no such thing as a genuine altruism that all actions must be done from self interes

The third confusion is the common but false assumption that concern for one's own welfare is incompatible with any genuine concern for the welfare of others. There is no inconsistency in desiring that everyone. Including oneself and others, be well off and happy.

**5. State the argument for saying that ethical egoism is inconsistent. Why does Rachels accept the argument?**

This bring us to is perhaps the most popular "refutation" of ethical egoism current among philosophical writers the argument that ethical egoism is at the bottom of **inconsistent** because it cannot be universalized. The argument goes like this:

*"To say that any action or policy of action is right (or that it ought to be adopted) entails that it is right for anyone in the same sort of circumstances."*

Now that it is said that ethical egoism cannot meet this requirement because, as we have already seen, the egoist would not want others to act in the same way that others act. According to Rachels she think that this argument would be unwarranted; for he think that we can show, contrary to this argument, how ethical egoism can be maintained consistently; We need only to interpret the egoist position in sympathetic way: we should say that he has in mind a certain kind of world which he would prefer overall others; it would be a world in which his own interest is minimized, regardless of the effects on other people.

**6. According to Rachels, why shouldn't we hurt others, and why we should help others? How can egoist reply?**

The reason one ought not to do actions that would hurt other people would be hurt. The reason one ought to do actions that would be benefited. This may at first seem like a piece of philosophical sleight of hand, but it is not. The point is that the welfare of human beings is something that most of us value for is own sake, and not merely for the sake of something else. Therefore, when further reasons are demanded for valuing the welfare of human beings, we cannot point to anything further to satisfy this demand. It is not that we have no reason for pursuing these policies, but that our reason is that these policies are for the good of human beings.





**Discussion Questions:**

**1. Has Rachels answered the questions raised by Glaucon, namely, “Why be moral?” If so, what exactly his answer?**

Yes, because if your going to go back to what Rachels tackled to this chapter your going to observe that he stated clearly what is the answer to the question raised by Glaucon through explaining to us psychological and ethical egoism which states that we need and as an individual we need to be moral not only for ourselves but also for others because we are all equal and are all must be moral to one another.

**2. Are genuine egoist rare, as Rachels claims? Is it a fact that most people care about others, even people they don't know?**

The exact answer for me when it comes to this question is definitely **yes**. Because we cannot deny the fact that even though we are all equal as an individual, we are not all the same, and so in relation to the question yes genuine egoist is rare because I do believe and based on this chapter genuine egoist are those individual who are uniquely and definitely different and rare compare to other just simple egoist only.

**3. Suppose we define ethical altruism as the view that one should always act for the benefit of others and never in one's own self-interest. Is such a view immoral or not?**

This is “immoral” in a way that being selfish is considered a wrong act in which we consider only our selves to the fact that we only want only us can be benefited on something, or even a head on something, meaning us as an individual most of the times to want to leave something to ourselves than to leave something to others. But doing it “always” is not good at all.



## John Arthur: Religion, Morality and Conscience

**Name of the Book:** Contemporary Moral Problems

**Library Reference:** N/A

**Amazon Link:**

[http://www.amazon.com/s/ref=nb\\_ss\\_gw?url=search-alias%3Dstripbooks&field-keywords=Contemporary+Moral+Problems&x=13&y=17](http://www.amazon.com/s/ref=nb_ss_gw?url=search-alias%3Dstripbooks&field-keywords=Contemporary+Moral+Problems&x=13&y=17)

**Quote:**

"Conscience is "social" not in the sense that morality is determined by surveying what others in the society thinks"

**Learning Expectations:**

- 1) To know the connection of religion, morality and conscience.
- 2) To know what are the religious motivation and guidance.
- 3) To know why is it said to be that "morality is social"
- 4) To know what is divine theory is all about?
- 5) And to know as well why is this topic involved in the contemporary moral problems.

**Review:**

According to Arthur morality and religion are thus different, morality tend to evaluate (perhaps without even pressing it) the behavior of others and to feel guilt at certain actions when we perform them. On the other hand religion typically involves prayer, worship, beliefs about the supernatural, institutional form and authority's texts.

Another thing would be the practices of morality and religions are thus importantly different. Divine Command Theory based from its definition "The divine command theory (DCT) of ethics holds that an act is either moral or immoral solely because God either commands us to do it or prohibits us from doing it, respectively. According to Arthur morality and religion are independent of each other. The relationship is not, however, one sided; morality has also influenced religion, as the current debate within the Catholic Church over the role of women, abortion, and other social issues shows. In reality, then it seems clear that the practices of morality and religion have historically exerted an influence to each other.

The relationship/connection can go the other direction as well, however, as people's moral views are shaped by their religious beliefs.

It is true enough that Dewey stated that morality is social. Arthur's believes that aside from morality influence by religion and vice versa the morality's social character extends deeper even than that. Blame and praise are central features of morality.

**Learning's/Insights:**

- "Religion is not necessary for morality."
- "Religion it is often said is necessary so people will do right."
- "Morality is therefore inherently social in variety of ways. It depends on the socially learned languages learned from interactions with others in the society,"
- "Conscience is "social" not in the sense that morality is determined by surveying what others in the society thinks"
- "Religion is necessary to provide moral motivation"



### **Integrative Questions:**

1. What are the religious and motivation guidance?
2. What is the Divine and Command theory?
3. Why is it that "Morality is Social"?
4. What are the relationship of Morality and Religion?
5. What are the connection of the three Religion, Morality and Conscience?

### **Review Questions:**

#### **1. According to Arthur how are Morality and Religion different?**

According to Arthur morality and religion are thus different, morality tend to evaluate (perhaps without even pressing it) the behavior of others and to feel guilt at certain actions when we perform them. And so this means that morality deals with of refers to the quality of goodness and badness of human act. And it is also refers to the rightness or wrongness of human acts as they conform or do not conform to the standards. Meaning when you speak of human behavior (goodness/badness) specifically actions. On the other hand religion typically involves prayer, worship, beliefs about the supernatural, institutional form and authority's texts.

Another thing would be the practices of morality and religions are thus importantly different. One involves our attitudes towards various forms of behavior (lying and killing for example) typically expressed using the notion of rule, rights and obligations. Religion on the other hand involves beliefs in supernatural powers that created and perhaps control nature, the tendency to worship and pray those supernatural forces or beings and presence of organizational structures and authority's text.

#### **2. Why isn't religion necessary for moral motivation?**

Because according to the book/chapter though come are claiming that religion is necessary to provide motivation, but if you're going to analyze the book/chapter, there was a problem with the argument, however, is that religious motives are far from the only ones people have. And so it seems clear that many motives for doing the right thing have nothing whatsoever to do with the religion. Most of us in fact, do worry about getting caught being blame and being looked down on by others. And to say that we need religion to act morally is mistaken; indeed, it seems to me that many of us, when it really gets down to it, don't give much of a thought to religion when making moral decisions.

#### **3. Why isn't religion necessary as a source of moral knowledge?**

This is the second argument according to the book/chapter that is available for those who think religion is necessary to morality, however, focuses on moral guidance and knowledge rather than on people's motive.

People may want to do the right thing, according to this view; we cannot ever know for certain what is right without the guidance or religious teaching. That's why human understanding is simply inadequate to this difficult controversial task; and so morality involves immensely complex, problems and so we must consult religious revelation for help.

Meaning, it doesn't necessarily mean that having moral knowledge, it's source was religion itself because based from what I've read there are lots of things and opportunities in life of an individual that serves as a source of moral knowledge, but we cannot deny the fact that we got most/someone religion it self, because we know that from the beginning religion plays most part in many individuals life.

That's why for me it is true enough that considering how much we would need to know about religion and revelation in order for religion to provide guidance/knowledge as well.



#### 4. What is divine command theory? Why does Arthur reject this theory?

Divine Command Theory based from its definition *“The divine command theory (DCT) of ethics holds that an act is either moral or immoral solely because God either commands us to do it or prohibits us from doing it, respectively. On DCT the only thing that makes an act morally wrong is that God prohibits doing it, and all that it means to say that torture is wrong is that God prohibits torture.”*

But if we were going to base it from Mortimer's view which was stated at the book/chapter, this would mean that God has the same sort of relation to moral law as the legislature has to statutes it enact; without God's command there would be no moral rules, just without a legislature there would be no statutes.

And so as to why Arthur rejects this theory, because according to him, suppose we were grant (just for the sake of argument) that the divine command theory is correct, so that actions are right just because they are commanded by God. The same of course, can be said about those deeds that we believe are wrong. If God hadn't commanded us to do them, they would not be wrong.

#### 5. According to Arthur, how are morality and religion connected?

According to Arthur morality and religion are independent of each other. The relationship is not, however, one sided; morality has also influenced religion, as the current debate within the Catholic Church over the role of women, abortion, and other social issues shows. In reality, then it seems clear that the practices of morality and religion have historically exerted an influence to each other.

Two have shaped each other historically, so too, do they interact at the personal level. The relationship/connection can go the other direction as well, however, as people's moral views are shaped by their religious beliefs.

Meaning the connection of religion and morality though sometimes confusing and dependent, but still it is true enough that in some ways they are connected or related.

#### 6. Dewey says that morality is social, what does this mean according to Arthur?

It is true enough that Dewey stated that morality is social. But for Arthur this means a lot! Arthur believes that aside from morality influence by religion and vice versa the morality's social character extends deeper even than that. Actually Arthur do explained it in 4 reason/ideas.

First, of course, the existence of morality assumes that we possess a socially required language within which we think about our choices and which alternatives we ought to follow.

Second, Morality is social in that it governs relationships among people, defining our responsibilities to others and theirs to us. Morality provides the standards we rely on in gauging with family, lovers, friends, fellow citizens and even strangers.

Third, morality is social in the sense that we are, in fact, subject to criticisms by others of our actions. We discuss with others what we do, and often hear them concerning whether our decisions were acceptable. Blame and praise are central features of morality.

Fourth, idea depends on appreciating the fact that to think from the moral view point. As supposed to the selfish one, for instance, demands that we reject our private subjective perspective of other, envisioning how they might respond to various choices we might make.



**Discussion Questions:**

**1. Has Arthur refuted the divine command theory?**

Yes. Because if your going to review this chapter you will notice he clearly state important points that a reader must know about the divine command theory.

**2. If morality is social, then how can we have any obligations to nonhuman animals?**

We cannot deny the fact we as an individual do have a lot of obligations in our lives we do have also obligations to others as well as to non humans like animals. Why? Because they are also things that do have or do give life by god and so it is we can say that we must take care not only ourselves but only those who are not like us.

**3. What does Dewey mean by moral education? Does a college ethics class count as a moral education?**

Yes. Because knowing or studying ethics and applying it to our daily lives to count a moral education.



## Friedrich Nietzsche: Master and Slave Morality

**Name of the Book:** Contemporary Moral Problems

**Library Reference:** N/A

**Amazon Link:**

[http://www.amazon.com/s/ref=nb\\_ss\\_gw?url=search-alias%3Dstripbooks&field-keywords=Contemporary+Moral+Problems&x=13&y=17](http://www.amazon.com/s/ref=nb_ss_gw?url=search-alias%3Dstripbooks&field-keywords=Contemporary+Moral+Problems&x=13&y=17)

**Quote:**

*"The superior person follows a master morality that emphasizes power strength egoism and freedom as distinguished from a slave morality that calls for weakness submission sympathy and love."*

**Learning Expectations:**

1. To know who is the master and who is the slave in the issue of morality.
2. To know the relationship between the master and the slave in the issue of morality.
3. To know what is the "Will to Power"
4. To know what is really the issue of "Master and Slave Morality"
5. To know why this issue becomes one of the contemporary moral problems/issue.

**Review:**

Nietzsche argues that healthy society should allow superior individuals to exercise their will of power their drive toward domination and exploitation of inferior.

To refrain mutually from injury, from violence, from exploitation and puts one's will on a par with that of others: this may result in a certain rough sense in good conduct among individuals when the necessary conditions are given (namely, actual similarity of individuals in amount of force and degree of worth and their co-relation within one organization) As soon however as one wished to take this principle more generally and if possible even as the fundamental principle of society it would immediately disclose of what it really is namely a will to the denial of life a principle of dissolution and decay. "Exploitation" does not belong to depraved or imperfect and primitive society it belongs to the nature of living being as primary organic functions it is consequence of the intrinsic will to power which is precisely the will to life.

The superior person follows a master morality that emphasizes power strength egoism and freedom as distinguished from a slave morality that calls for weakness submission sympathy and love.

If it be living and not a dying organization do all that towards other bodies which the individuals within it refrain from doing to each other; it will have to be incarnated will to power, it will endeavor to grow, to gain ground, attract to itself and acquire ascendancy not owing to any morality or immortality but because it lives and because life is precisely will to power

**Learning's/Insights:**

- *"Exploitation does not belong to a depraved to imperfect and primitive society: it belongs to the nature of the living being as a primary organic function it is a consequence of the intrinsic will to power which is precisely the Will to Life"*
- *"Slave morality is essentially the morality to utility"*
- *"Healthy society should allow superior individuals to exercise their will of power their drive toward domination and exploitation of inferior."*
- *"The superior person follows a master morality that emphasizes power strength egoism and freedom as distinguished from a slave morality that calls for weakness submission sympathy and love."*



### **Integrative Questions:**

1. Who are the Master and Slave in Morality?
2. What is Master and Slave Morality is all about?
3. What is Slave and Morality?
4. What is Master Morality?
5. What the difference and connection of the two?

### **Review Questions:**

#### **1. How Nietzsche does characterize a good and healthy society?**

Nietzsche argues that healthy society should allow superior individuals to exercise their will of power their drive toward domination and exploitation of inferior.

#### **2. What is Nietzsche view of injury, violence and exploitation?**

To refrain mutually from injury, from violence, from exploitation and puts one's will on a part with that to others: this may result in a certain rough sense in good conduct among individuals when the necessary conditions are given( namely, actual similarity of individual s in amount of force and degree of worth and their co-relation within one organization) As soon however as one wished to take this principal more generally and if possible even as the fundamental principal of society it would immediately disclose of what it really is namely a will to the denial of life a principle of dissolution and decay. "Exploitation" does not belong to depraved or imperfect and primitive society it belongs to the nature of living being as primary organic functions it is consequence of the intrinsic will to power which is precisely the will to life.

#### **3. Distinguish between master morality and slave morality.**

The superior person follows a master morality that emphasizes power strength egoism and freedom as distinguished from a slave morality that calls for weakness submission sympathy and love.

#### **4. Explain the Will to Power.**

If it be living and not a dying organization do all that towards other bodies which the individuals within it refrain from doing to each other; it will have to be incarnated will to power, it will endeavor to grow, to gain ground, attract to itself and acquire ascendancy not owing to any morality or immortality but because it lives and because life is precisely will to power

### **Discussion Questions**

#### **1. Some people view Nietzsche's writings as harmful and even dangerous. For example, some have charged Nietzsche with inspiring Nazism. Are these charges justified or not? Why or why not?**

These charges are justified for the reason that the way he write his views was powerful and strong enough to justifies something but on the other way around we can also observe that it may depends on the peoples view if this certain act can justifies or not.

#### **2. What does it mean to be "a creator of values"?**

An individual who knows, who does and believes to develop values to people's live which is of course in line with the goodness or badness of a certain act.





## Mary Midgley: Trying out One's New Sword

**Name of the Book:** Contemporary Moral Problems

**Library Reference:** N/A

**Amazon Link:**

[http://www.amazon.com/s/ref=nb\\_ss\\_gw?url=search-alias%3Dstripbooks&field-keywords=contemporary+moral+problems&x=0&y=0](http://www.amazon.com/s/ref=nb_ss_gw?url=search-alias%3Dstripbooks&field-keywords=contemporary+moral+problems&x=0&y=0)

**Quote:**

*"Ideals like discipline and devotion will not move anybody unless he himself accepts them."*

**Learning Expectations:**

1. To know what does it mean "trying out One's New Sword"
2. To know what does this issue is all about?
3. To know how this issue does connects with the issue of judgment.
4. To know what is Moral Isolationism.
5. To know and understand this issue.

**Review:**

Moral Isolationism the view of anthropologist and others that cannot criticize cultures we do not understand. She argues that moral isolationism is essentially a doctrine of immoralism because it forbids any moral reasoning. Furthermore, it falsely assumes that cultures are separate and unmixed, whereas most cultures are in fact formed of many influences.

To respect someone, we have to know enough about him and make favorable judgment however general a tentative. To try out one's new sword on a chance wayfarer (the word is *tsujigiri* literally "crossroads-cut") a samurai sword had to be tried because if it was to work properly, it had to slice through someone at a single blow, from the shoulder to the opposite flank. Other wise the warrior bungled his stroke. This could endure his honour offend his ancestors and even let down his emperor. So tests were needed and wayfarers had to be expended. We must ask first: does the isolating barrier work both ways? Are people in other cultures equally unable to criticize us? And the next question is this: does the isolating barrier between cultures block praise as well as blame? If I want to say that the samurai culture has many virtues, or to praise the South Americans Indians, am I prevented from doing that my outside status? To bring us to our third questions: what is involved in judging? Judging simply means forming opinions and expressing it if it is called for. Moral isolationism forbids us to form any opinions on these matters. Its ground for doing so is that we don't understand them.

**Learning's/Insights:**

- *"Judging simply means forming an opinion, expressing it if it is called for"*
- *"Moral Isolationism forbids us to form any opinions on these matters. It is a ground for doing so is that we don't understand them."*
- *"The power of judgment is in fact not a luxury not perverse indulgence of the self righteous."*
- *"Our involvement from moral isolationism does not flow from apathy but from a rather acute concern about human hypocrisy and other forms of wickedness."*





### Integrative Questions:

1. What is Moral Isolationism in layman's term?
2. What is Judgement/Judging?
3. What are the arguments rises on this issues "trying out one's new sword"?
4. How was the issue of judging and judgment related to our environment today?
5. How are we going to apply issues like moral isolationism to our lives?

### Review Question

1. **What is "moral isolationism"?**

Moral Isolationism the view of anthropologist and others that cannot criticize cultures we do not understand. She argues that moral isolationism is essentially a doctrine of immoralist because it forbids any moral reasoning. Furthermore, it falsely assumes that cultures are separate and unmixed, whereas most cultures are in fact formed of many influences.

2. **Explain the Japanese custom of tsujigiri. What question does Midgley ask about this custom?**

To respect someone, we have to know enough about him and make favorable judgment however general a tentative. To try out one's new sword on a chance wayfarer (the word is tsujigiri literally "crossroads-cut) a samurai sword had to be tried because if it was to work properly, it had to slice through someone at a single blow, from the shoulder to the opposite flank. Other wise the warrior bungled his stroke. This could endure his honour offend his ancestors and even let down his emperor. So tests were needed and wayfarers had to be expended. We must ask first: does the isolating barrier work both ways? Are people in other cultures equally unable to criticize us? And the next question is this: does the isolating barrier between cultures block praise as well as blame? If I want to say that the samurai culture has many virtues, or to praise the South Americans Indians, am I prevented from doing that my outside status? To bring us to our third questions: what is involved in judging? Judging simply means forming opinions and expressing it if it is called for. Moral isolationism forbids us to form any opinions on these matters. Its ground for doing so is that we don't understand them.

3. **What is wrong with moral isolationism according to Midgley?**

Moral isolationism would lay down a general ban on moral reasoning. The power of the moral judgment is in fact not luxury not perverse indulgence of the self righteous. It is a necessarily When we judge something to be bad or good than something else, we are taking it as an example to aim at or void. Our involvement of moral isolationism does not flow from a path but from rather acute concern about human hypocrisy and other forms of wickedness. We think tat doing this thing is actually wrong. But this is itself a moral judgment. We could not condemn and insolence if we thought that all pour condemnations was just a trivial local quirk of our own culture. We could still less do it if we tried to stop judging altogether.

4. **What does Midgley think is basis for criticizing other cultures?**

Ideals like discipline and devotion will not move anybody unless he himself accepts them. If we accept something as a serious moral truths about one culture we can't refuse to apply it in however different an outward form to other cultures as well, wherever circumstances admit it. If we refuse to do this, we just are not taking the other cultures seriously. What is pointing out simply that it can only work if we believe that consent can make such transaction respectable and this is a thoroughly modern and western idea?



**Discussion Questions:**

**1. Midgley says that Nietzsche is an immoralist. Is that an accurate and fair assessment of Nietzsche? Why or why not?**

For me it's a no because they have both different views and believes to one another. What they can do is to respect each opinion or each views.

**2. Do you agree with Midgley's claim that the idea of separate and unmixed cultures is unreal? Explain your answer.**

For me it's a no because no whether you are in your own culture and you know it doesn't necessarily mean that it is mix or un real because what culture you know and you have will always be real and unmixed because you know how to deal with it and you know why is it like that.



## John Stuart Mill: utilitarianism

**Name of the Book:** Contemporary Moral Problems

**Library Reference:** N/A

**Amazon Link:**

[http://www.amazon.com/s/ref=nb\\_ss\\_gw?url=search-alias%3Dstripbooks&field-keywords=contemporary+moral+problems&x=0&y=0](http://www.amazon.com/s/ref=nb_ss_gw?url=search-alias%3Dstripbooks&field-keywords=contemporary+moral+problems&x=0&y=0)

**Quote:**

*"Happiness is not an abstract idea but a concrete whole"*

**Learning Expectations:**

1. To learn and understand more about "utilitarianism".
2. To learn the "Principle of Utility"
3. To know the difference between higher and lower pleasures.
4. To know what is "Epicureanism"
5. To know and understand more issues and arguments relate to utilitarianism.

**Review:**

The principle of utility is but on instrument in maximizing pleasures. It tends to increase or maximize pleasures or happiness or to prevent pain and unhappiness. The comparison of the Epicurean life to that of beast is felt a degrading, precisely because a beast pleasures do not satisfy a human beings conceptions of happiness.

According to the author If he was asked what he mean by difference of quality in pleasures, or what makes one pleasures, or what makes one pleasure more valuable than the other, merely as pleasure, except it's being greater in amount, there is but one possible answer. Virtue according to the utilitarian concept is good of this description. *" The principle of utility states that actions or behaviors are right in so far as they promote happiness or pleasure, wrong as they tend to produce unhappiness or pain. Hence, utility is a teleological principle. Recall that a hedonist believes that the good life consists solely in the pursuit and experience of pleasure or happiness. The feelings of pleasure and pain are biological events involving our central nervous system, which are controlled by our cerebral cortex. We obviously experience pleasure when we perform certain acts that fulfill biological functions such as eating, drinking, and having sex. We also experience pleasure when we perform certain intellectual activities, such as reading a philosophy textbook, playing guitar, or drawing a picture. We sometimes, but not always, experience pleasure when we do the right thing. Conversely, we experience pain when these functions are left unfulfilled."*

**Learning's/Insights:**

- *"Happiness is not an abstract idea but a concrete whole"*
- *"Life would be a poor thing, very ill provided with sources of happiness, if there were not this provision of nature by which things are originally indifferent but conducive to..."*
- *"What was once desired as an instrument for the attainment of happiness, has come to be desired for its own sake."*



### Integrative Questions:

1. What is the "Principle of Utility" is all about?
2. What is Utilitarianism?
3. What is the Higher and lower pleasure?
4. What are the similarities of the two pleasures?
5. How happiness was relates to these issues?

### Review Questions

1. **State and explain the Principle of Utility. Show how it could be used to justify actions that are conventionally viewed as wrong, such as lying and stealing.**

The principle of utility is but an instrument in maximizing pleasures. It tends to increase or maximize pleasures or happiness or to prevent pain and unhappiness. Proposes that all punishment involves pain and is therefore evil; it ought only to be used so far as it promises to exclude some greatest evil.

2. **How does Mill reply to the objection that Epicureanism is a doctrine worthy only of swine?**

The charged could not be gainsaid, but would then no longer imputation; for if the sources of pleasure were precisely the same to human beings and to swine, the rule of life which is good enough for the one would be good enough for the other. The comparison of the Epicurean life to that of beast is felt a degrading, precisely because a beast pleasures do not satisfy a human beings conceptions of happiness.

3. **How does Mill distinguish between higher and lower pleasures?**

According to the author If he was asked what he mean by difference of quality in pleasures, or what makes one pleasures, or what makes one pleasure more valuable than the other, merely as pleasure, except it's being greater in amount, there is but one possible answer. Of two pleasures if there be one to which all or almost all who have experience of both give a decided preference, irrespective of any feeling of moral obligation to prefer it, that is the mere desirable pleasure.

4. **According to Mill, whose happiness must be considered?**

Happiness is not an obstacle idea, but a concrete whole; and these are some of its parts. And the utilitarian standard sanctions and approves their being so. Life would be poor thing, very ill provided with source of happiness, if there were not this provision of nature, by which things are originally indifferent, but conducive to, or otherwise associated with the satisfaction of our primitive desire, becomes in themselves sources of pleasures both in a permanency in the space of human existence that they are capable of covering and even in intensity. Virtue according to the utilitarian concept is good of this description. And consequently the utilitarian standard while it tolerates and approve those other acquired desires, up to the point beyond which they would be more injurious to the general happiness than primitive of it , enjoins and requires the cultivation of love of virtue up to the greatest strength possible, as being above all things important to the general happiness.



**5. Carefully reconstruct Mill's proof of the Principle of Utility.**

*"The principle of utility states that actions or behaviors are right in so far as they promote happiness or pleasure, wrong as they tend to produce unhappiness or pain. Hence, utility is a teleological principle. This once again raises some of the same basic issues of associated with hedonism, as discussed in the earlier section on Teleological Theories. Recall that a hedonist believes that the good life consists solely in the pursuit and experience of pleasure or happiness. The feelings of pleasure and pain are biological events involving our central nervous system, which are controlled by our cerebral cortex. We obviously experience pleasure when we perform certain acts that fulfill biological functions such as eating, drinking, and having sex. We also experience pleasure when we perform certain intellectual activities, such as reading a philosophy textbook, playing guitar, or drawing a picture. We sometimes, but not always, experience pleasure when we do the right thing. Conversely, we experience pain when these functions are left unfulfilled."*

**Reference:** <http://inside.msjs.edu/academics/faculty/whiter/UTILITY.htm>

**Discussion Questions:**

**1. Is happiness nothing more than pleasure and absence of pain?**

Yes. Sometimes, because we individual when we feel pleasures in our lives we sometimes tend to be more happy and feel contented because that thing or that person give us happiness that we tend to forget to feel the pains.

**2. Does Mill convince you that the higher pleasures are better than the lower ones? What about the person of experience who prefers the lower?**

It is really depends on the person if the higher pleasure gives him/her more happiness or the lower ones. Because we individual do not have the same measurement when it comes to happiness.

**3. Mill says "In the golden rule of Jesus of Nazareth, we read the complete spirit of ethics of utility." True or not?**

Maybe it's not.

**4. Many commentators have thought that Mill's proof of the principle of utility is defective. Agree?**

I don't agree to this because what I know and believes is not in line with these beliefs or these views



## James Rachels: The Debate over Utilitarianism

**Name of the Book:** Contemporary Moral Problems

**Library Reference:** N/A

**Amazon Link:**

[http://www.amazon.com/s/ref=nb\\_ss\\_gw?url=search-alias%3Dstripbooks&field-keywords=contemporary+moral+problems&x=0&y=0](http://www.amazon.com/s/ref=nb_ss_gw?url=search-alias%3Dstripbooks&field-keywords=contemporary+moral+problems&x=0&y=0)

**Quote:**

*"The utilitarian doctrine is that happiness is desirable and the only thing desirable, as an end; all other things desirable as means to that end."*

**Learning Expectations:**

1. To know what this debate for?
2. To know the starting point on why this debate arises.
3. To learn and understand Hedonism.
4. To know what is correct and incorrect in Utilitarianism.
5. To the relationship between the three defenses of Utilitarianism.

**Review:**

Classical Utilitarianism the theory defended by Bentham and Mill can be summarized in three propositions: First actions are to be judge right or wrong solely in virtue of their consequences. Nothing else matter. Right actions are simply those that have the best consequences. Second, in accessing consequences the only thing that matter is the amount of happiness or unhappiness that is caused. Third in calculating the happiness or unhappiness that will cause no one's happiness is to be counted as more important than anyone else. The idea that happiness is the one ultimate good (unhappiness the one ultimate evil) is known as HEDONISM. Hedonism is perennially popular theory that goes back at least as far as ancient Greeks. Today most philosophers recognized the truths of this. Those sympathetic to utilitarianism have therefore sought a way to formulate their view without assuming a hedonistic account and good evil. Justice-the argument is only if someone were in the position then on utilitarian grounds he should bear false witness against the innocent person. This argument illustrates one of the theories most serious shortcomings; namely that is incompatible with the ideal justice. Justice requires that we treat people fairly. Right- utilitarianism says that actions are defensible if the produce a favorable happiness over unhappiness. It is at least possible that more happiness than unhappiness was caused. In that case the utilitarian conclusions apparently would be that their actions are morally all right. Why is utilitarianism vulnerable to this sort of criticism? Rule-utilitarianism has no difficulty coping with the three utilitarian arguments. Rule utilitarianism by contrast is unnecessarily watered down version theory which gives rule a greater importance than they merit. Act-utilitarian is however recognizes to be radical doctrine which implies that many of our ordinary moral feelings may be mistaken.

**Learning's/Insights:**

- *"Happiness is one of the ultimate good"*
- *"Happiness is something that is recognized as good and sought for its own sake, with other things appreciated only means of bringing it about."*
- *"We value all sorts of things, including artistic creativity and friendship, for their own sakes. It makes us happy to have them, but only because we already think them good."*



### Integrative Questions

1. What actions are right? According to this topic?
2. What things are good? According to this topic?
3. Why there are objections about justice, rights and promises?
4. Is happiness the only thing that matters?
5. Are consequences all that matters?

### Review Questions:

1. **Rachels says that classical utilitarianism can be summed up in three propositions. What are they?**

Classical Utilitarianism the theory defended by Bentham and Mill can be summarized in three propositions: First actions are to be judge right or wrong solely in virtue of their consequences. Nothing else matter. Right actions are simply those that have the best consequences. Second, in accessing consequences the only thing that matter is the amount of happiness or unhappiness that is caused. Third in calculating the happiness or unhappiness that will cause no one's happiness is to be counted as more important than anyone else.

2. **Explain the problem with hedonism. How do defenders of utilitarianism respond to this problem?**

The idea that happiness is the one ultimate good (unhappiness the one ultimate evil) is known as HEDONISM. Hedonism is perennially popular theory that goes back at least as far as ancient Greeks. Its beautiful simplicity, it expresses the intuitively plausible notion that things are good or bad only on account of the way they make us feel. We value all sorts of things, including artistic creativity and friendship, for their own sakes. It makes us happy to have them, but only because we already think them good. Therefore we think it a misfortune to lose them, independently of whether or not the loss is accompanied by unhappiness. Happiness is not something that is recognized as good and sought for its own sake, with other things appreciated only means on bringing it about. Instead, happiness is a response we have to attainment of things that we recognize as goods, independently and their own right. Today most philosophers recognized the truths of this. There are not many contemporary hedonists. Those sympathetic to utilitarianism have therefore sought a way to formulate their view without assuming a hedonistic account and good evil.

3. **What are the objections about justice, rights, and promises?**

The most fundamental ideas underlying the theory is that in order to determine whether an action would be right we should look at what will happen as a result of doing it. Justice-the argument is only if someone were in the position then on utilitarian grounds he should bear false witness against the innocent person. Therefore according to utilitarianism, lying is a thing to do. But the argument continues it would be wrong to bring about the execution of the innocent man. Therefore utilitarianism which implies it would be right must be incorrect. This argument illustrates one of the theories most serious shortcomings; namely that is incompatible with the ideal justice. Justice requires that we treat people fairly. According o their individual needs and merits. Right- utilitarianism says that actions are defensible if the produce a favorable happiness over unhappiness. It is at least possible that more happiness than unhappiness was caused. In that case the utilitarian conclusions apparently would be that their actions are morally all right. Promise- there is an important general lesson to be learned from this argument. Why is utilitarianism vulnerable to this sort of criticism? It is because the only kinds of considerations that the theory holds relevant to determine the rightness of actions are considerations having to do with their future.



**4. Distinguish between rule- and act- utilitarianism. How does rule-utilitarianism reply to the objections?**

Rule-utilitarianism has no difficulty coping with the three utilitarian arguments. An Act-utilitarian faced with situation would be tempted to bear false witness against the innocent man because the consequence of that particular act would be good.

**5. What is the third line of defence?**

On this way of thinking an act utilitarian is a perfectly indefensible doctrine and does not need to be modified. Rule utilitarianism by contrast is unnecessarily watered down version theory which gives rule a greater importance than they merit. Act-utilitarian is however recognizes to be radical doctrine which implies that many of our ordinary moral feelings may be mistaken. In this respect it does what good philosophy always does it what good philosophy always does it challenges us to rethink matters that we have therefore taken for granted.

**Discussion Questions:**

**1. Smart's defense of utilitarianism is to reject common moral beliefs when they conflict with utilitarianism. Is this acceptable to you or not? Explain your answer.**

No because not all beliefs are the same from one another so it really depends on how you consider other beliefs and lots of other things.

**2. A utilitarian is supposed to give moral consideration to all concerned. Who must be considered? What about nonhuman animals? How about lakes and streams?**

I think everyone needs to be considered because all of us are created by god and so but we cannot deny the fact that those who are morally good are considered most of the times.

**3. Rachels claims that merit should be given moral consideration independent of utility. Do you agree?**

Yes.





# Immanuel Kant: The Categorical Imperative

**Name of the Book:** Contemporary Moral Problems

**Library Reference:** N/A

**Amazon Link:**

[http://www.amazon.com/s/ref=nb\\_ss\\_gw?url=search-alias%3Dstripbooks&field-keywords=contemporary+moral+problems&x=0&y=0](http://www.amazon.com/s/ref=nb_ss_gw?url=search-alias%3Dstripbooks&field-keywords=contemporary+moral+problems&x=0&y=0)

**Quote:**

*"Act only on that maxim through which you can at the same time will that it should become a universal law"*

**Learning Expectations:**

1. To know what is categorical imperative is all about?
2. To know what are the two version of the formulation of categorical imperative
3. To know Kant's view about good will
4. To know what is the difference between hypothetical and categorical imperatives.
5. To know the relation of the two despite of it's differences.

**Review:**

Kant stated that it is impossible to conceive anything at all in the world or even out of it, which can be taken as good without qualification, except goodwill. For without the principles of good things may become exceedingly bad; and the very coolness of scoundrel makes them not merely more dangerous but also more immediately more abominable in our eyes than we should have taken them to be without.; A good will is not good because of what it effects or accomplishes because of its fitness of attaining some purposed end. It is good through its willing alone that is good in itself.

Imperatives are instructions; they tell us what to do. Kant distinguished between two types of imperative: hypothetical and categorical.

Hypothetical imperatives tell you what to do in order to achieve a particular goal: "If you want to have enough money to buy a new phone, then get a job"; "If you don't want to go to prison, then don't steal cars".

Hypothetical imperatives only apply to people who want to achieve the goal to which they refer. If I don't care about having enough money for a new phone, then "If you want to have enough money to buy a new phone, then get a job" doesn't apply to me; it gives me no reason to get a job. If I don't mind going to prison, then "If you don't want to go to prison, then don't steal cars" doesn't apply to me; it gives me no reason not to steal cars.

Morality, according to Kant, isn't like this. Morality doesn't tell us what to do on the assumption that we want to achieve a particular goal, e.g. staying out of prison, or being well-liked. Moral behavior isn't about staying out of prison, or being well-liked. Morality consists of categorical imperatives.

Categorical imperatives, unlike hypothetical imperatives, tell us what to do irrespective of our desires. Morality doesn't say "If you want to stay out of prison, then don't steal cars"; it says "Don't steal cars!" We ought not to steal cars whether we want to stay out of prison or not.

According to Kant he concludes that a "moral proposition that is true must be one that is not tied to any particular conditions, including the identity of the person doing the moral deliberation. One could not morally command others by saying "It is wrong for you to murder, but it is not wrong for me to murder" because that would be a hypothetical imperative: Effectively saying "If I am person A, murder is right; if I am person B, murder is wrong". Therefore, a moral commandment must have universality"



The second version stated that “all rational action must set before itself not only a principle, but also an end. Most ends are of a subjective kind, because they need only be pursued if they are in line with some particular hypothetical imperative that a person may choose to adopt. For an end to be objective, it would be categorically necessary that we pursue it. The free will is the source of all rational action. But to treat it as a subjective end is to deny the possibility of freedom in general. Because the autonomous will is the one and only source of moral act”

### Learning's/Insights:

- *The categorical imperative is the central philosophical concept in the moral philosophy of Immanuel Kant, as well as modern deontological ethics.*
- *A **hypothetical imperative**, originally introduced in the philosophical writings of Immanuel Kant, is a commandment of reason that applies only conditionally: if A, then B, where A is a condition or goal, and B is an action*
- *A **good will** is **good** in itself, not just for what it produces. A **will** is **good** if it acts from duty (and other moral motives), and not just in conformity with duty. A grocer who gives correct change from a sense of fairness (and not from fear of getting caught) has a **good will**.*

### Integrative Questions:

1. What is categorical imperative?
2. What is hypothetical imperative?
3. What is Good will according to Kant?
4. What is the first formulation state about categorical imperatives?
5. What are the second formulation states about categorical imperative?

### Review Questions:

#### 1. Explain Kant's account of the good will.

Kant stated that it is impossible to conceive anything at all in the world or even out of it, which can be taken as good without qualification, except goodwill. For without the principles of good things may become exceedingly bad; and the very coolness of scoundrel makes them not merely more dangerous but also more immediately more abominable in our eyes than we should have taken them to be without.; A good will is not good because of what it effects or accomplishes because of its fitness of attaining some purposed end. It is good through its willing alone that is good in itself.

#### 2. Distinguish between hypothetical and categorical imperatives.

*Imperatives are instructions; they tell us what to do. Kant distinguished between two types of imperative: hypothetical and categorical.*

*Hypothetical imperatives tell you what to do in order to achieve a particular goal: “If you want to have enough money to buy a new phone, then get a job”; “If you don't want to go to prison, then don't steal cars”.*

*Hypothetical imperatives only apply to people who want to achieve the goal to which they refer. If I don't care about having enough money for a new phone, then “If you want to have enough money to buy a new phone, then get a job” doesn't apply to me; it gives me no reason to get a job. If I don't mind going to prison, then “If you don't want to go to prison, then don't steal cars” doesn't apply to me; it gives me no reason not to steal cars.*

*Morality, according to Kant, isn't like this. Morality doesn't tell us what to do on the assumption that we want to achieve a particular goal, e.g. staying out of prison, or being well-liked. Moral behavior isn't about staying out of prison, or being well-liked. Morality consists of categorical imperatives.*



*Categorical imperatives, unlike hypothetical imperatives, tell us what to do irrespective of our desires. Morality doesn't say "If you want to stay out of prison, then don't steal cars"; it says "Don't steal cars!" We ought not to steal cars whether we want to stay out of prison or not.*

Reference: <http://www.moralphilosophy.info/imperatives.html>

**3. State the first formulation of the categorical imperative (using the notion of a universal law), and explain how Kant uses this rule to derive some specific duties toward self and others.**

According to Kant he concludes that a "moral proposition that is true must be one that is not tied to any particular conditions, including the identity of the person doing the moral deliberation. One could not morally command others by saying "It is wrong for you to murder, but it is not wrong for me to murder" because that would be a hypothetical imperative: Effectively saying "If I am person A, murder is right; if I am person B, murder is wrong". Therefore, a moral commandment must have universality"

Reference: [http://www.experiencefestival.com/categorical\\_imperative\\_-\\_the\\_first\\_formulation](http://www.experiencefestival.com/categorical_imperative_-_the_first_formulation)

**4. State the second version of the categorical imperative (using the language of means and end) and explain it.**

The second version stated that "all rational action must set before itself not only a principle, but also an end. Most ends are of a subjective kind, because they need only be pursued if they are in line with some particular hypothetical imperative that a person may choose to adopt. For an end to be objective, it would be categorically necessary that we pursue it. The free will is the source of all rational action. But to treat it as a subjective end is to deny the possibility of freedom in general. Because the autonomous will is the one and only source of moral act"

Reference: [http://www.experiencefestival.com/categorical\\_imperative\\_-\\_the\\_first\\_formulation](http://www.experiencefestival.com/categorical_imperative_-_the_first_formulation)

#### **Discussion Questions:**

**1. Are the two versions of the categorical imperative just different expressions of one basic rule, or are they two different rules? Defend your view.**

I know that the two version are different from one another, and I think I don't have the knowledge and edge to answer if the two version is different because I don't really understand still the points of the two version even if I read the chapter already several times.

**2. Kant claims that an action that is not done from the motive of duty has no moral truth. Do you agree or not?**

No I don't agree. Because even if the action is not yet done we cannot say that motive of duty has no moral truth already we need to weight and consider things first.

**3. Some commentators think that the categorical imperative can be used to justify nonmoral or immoral actions. Is this a good criticism?**

For me it's a yes because I do believe that categorical imperatives do have points and basis about non moral and immoral actions, and so it will serves as an eye opener for to who are criticizing about the different act of an individual.



## Aristotle: Happiness and Values

**Name of the Book:** Contemporary Moral Problems

**Library Reference:** N/A

**Amazon Link:**

[http://www.amazon.com/s/ref=nb\\_ss\\_gw?url=search-alias%3Dstripbooks&field-keywords=contemporary+moral+problems&x=0&y=0](http://www.amazon.com/s/ref=nb_ss_gw?url=search-alias%3Dstripbooks&field-keywords=contemporary+moral+problems&x=0&y=0)

**Quote:**

*"All humans beings, seek happiness is not pleasure, honour, wealth, but an activity of the soul in accordance with the virtue"*

### Learning Expectations:

1. To learn the connection between Happiness and Values
2. To know deeply what is happiness is all about?
3. To know deeply what Values is all about?
4. To know who are those who deserves to be happy and why do we have to be happy?
5. To know if it's necessary for us to have values.

### Review:

In this chapter this tackles about both happiness and values in different views but still focus on the view of Aristotle. Happiness according to Aristotle means really a lot but what he emphasizes about it is that; all humans beings, seek happiness is not pleasure, honour, wealth, but an activity of the soul in accordance with the virtue. And if according to Aristotle happiness was also related to pleasure in a way that or in a way of judging every men's lives that leads to identify the good or happiness with pleasure; which is the reason why they love the life of enjoyment. Happiness above all else, is held to be for this we choose always for itself and never for the sake of something else but honour pleasure, reason, and every virtue. We choose indeed for them, but we choose them also to the sake of happiness judging that by means of them we shall be happy

And so meaning happiness on the other hand, no one chooses for the sake of these, or in general, for anything other than itself. Which in addition to, this explains that happiness do have connections or relations to pleasure for the reason that and based from what the article say, that in life of an individual there are lots of pleasure that comes, we sometime or people sometimes choose, sometimes grab it. and so this pleasures can be in forms of things, people, actions and the like And so if this pleasures comes to individuals lives, when they feel it, experienced it, it is true enough that this creates or builds happiness in their hearts or even in their live

While if we were going to analyze the relation of happiness to virtue we can say that some identifies happiness with virtues as some with practical wisdom others with philosophic wisdom, others with these or not without pleasures, Happiness with virtues, or some of one virtue our account is in harmony; for to virtue belongs virtuous activity. But it makes perhaps no small difference whether we place the chief good in possession or in use, in state of mind or activity Therefore virtue is a kind of mean, since, as we have seen it aims at what is intermediate. That's why if happiness is activity in accordance with virtue it is reasonable that it should be in accordance with the highest virtue; and this will be that of the best thing in us. Happiness in activity of the soul in accordance to it' virtue, we must consider the nature of the virtue for perhaps we shall see well than the issue of happiness.

Moral virtues according to Aristotle explain or describes that it comes from the training and habit, and generally is a mean between the vices of excess and deficiency. From this is also plain that none of the moral virtues arises in us by nature; for nothing that exists by nature can form a habit contrary to its nature.



For example the stone which by nature moves downward cannot be habituated to move upwards, not even if one tries to train it by throwing it up ten thousand times; nor can fire be habituated to move downward, nor can anything else that by nature behaves in one way be trained to behave in another. Neither by nature then, nor contrary to nature do the virtues arise in us. Rather we are adapted by nature to receive them, and are made perfect by habit. Another example would be, Aristotle portrays the virtue of courage as mean between the extreme rashness (an excess) and cowardice (a deficiency). With which through this I understand that courage is not the absence of fear but rather the ability to do things that you are afraid to do as an individual. The virtue of man also will be the state of character which makes a man good and which makes him do his own work well. And another example would be, both fear and confidence and appetite and anger and pity and in general pleasure and pain may be felt both too much and too little, and in both cases as well; but to feel them at the right time, with reference to the right object, towards the right people, with the right motive and in the right way, is what is both intermediate and best, and this is the characteristic of virtue.

### Learning's/Insights:

- *Virtues describes that it comes from the training and habit, and generally is a mean between the vices of excess and deficiency.*
- *All humans beings, seek happiness is not pleasure, honor, wealth, but an activity of the soul in accordance with the virtue.*
- *Happiness with virtues, or some of one virtue our account is in harmony; for to virtue belongs virtuous activity.*
- *For pleasure is a state of soul; and to each man that which he is said to be a lover of is pleasant.*

### Integrative Questions:

1. What is happiness?
2. What are values?
3. How are the two related?
4. How are the two important?
5. How do we gain the two?

### Review Questions:

1. Happiness according to Aristotle means really a lot but what he emphasizes about it is that; all humans beings, seek happiness is not pleasure, honor, wealth, but an activity of the soul in accordance with the virtue. And if according to Aristotle happiness was also related to pleasure in a way that or in a way of judging every men's lives that leads to identify the good or happiness with pleasure; which is the reason why they love the life of enjoyment. Happiness above all else, is held to be for this we choose always for itself and never for the sake of something else but honor pleasure, reason, and every virtue. We choose indeed for them, but we choose them also to the sake of happiness judging that by means of them we shall be happy. And so meaning happiness on the other hand, no one chooses for the sake of these, or in general, for anything other than itself. Which in addition to, this explains that happiness do have connections or relations to pleasure for the reason that and based from what the article say, that in life of an individual there are lots of pleasure that comes, we sometime or people sometimes choose, sometimes grab it. and so this pleasures can be in forms of things, people, actions and the like And so if this pleasures comes to individuals lives, when they feel it, experienced it, it is true enough that this creates or builds happiness in their hearts or even in their lives. While if we were going to analyze the relation of happiness to virtue we can say that some identifies happiness with virtues as some with practical wisdom others with philosophic wisdom, others with these or not without pleasures, Happiness with virtues, or some of one virtue our account is in harmony; for to virtue belongs virtuous activity. But it makes perhaps no small difference whether we place the chief good in possession or in use, in state of mind or activity. Therefore virtue is a kind of mean, since, as we have seen it aims at what is intermediate. That's why if happiness is activity in accordance with virtue it is reasonable that it should be in accordance with the highest



virtue; and this will be that of the best thing in us. Happiness in activity of the soul in accordance to it' virtue, we must consider the nature of the virtue for perhaps we shall see well than the issue of happiness.

2. Moral virtues according to Aristotle explain or describes that it comes from the training and habit, and generally is a mean between the vices of excess and deficiency. From this is also plain that none of the moral virtues arises in us by nature; for nothing that exists by nature can form a habit contrary to its nature. For example the stone which by nature moves downward cannot be habituated to move upwards, not even if one tries to train it by throwing it up ten thousand times; nor can fire the habituated to move downward, nor can anything else that by nature behaves in one way be trained to behave in another. Neither by nature then, nor contrary to nature does the virtues arise in us. Rather we are adapted by nature to receive them, and are made perfect by habit.

Another example would be, Aristotle portrays the virtue of courage as mean between the extreme rashness (an excess) and cowardice (a deficiency). With which through this I understand that courage is not the absence of fear but rather the ability to do things that you are afraid to do as an individual. The virtue of man also will be the state of character which makes a man good and which makes him do his own work well. And another example would be, both fear and confidence and appetite and anger and pity and in general pleasure and pain may be felt both too much and too little, and in both cases as well; but to feel them at the right time, with reference to the right object, towards the right people, with the right motive and in the right way, is what is both intermediate and best, and this is the characteristic of virtue.

3. In my own opinion, it is possible for everyone in our society or in the society to be happy as Aristotle explained it. Because I do agree that people or individual do all have chances and choices as to how they will be able to be happy with their own lives? Yes, for me it is possible for everyone in the society to be happy in all the ways they want to achieve it. Because I do believe and I do agree that all people or all individual in the society do seek happiness that is why happiness is an activity of the soul in accordance to it's perfect virtues, we must consider the nature of the virtue for perhaps we shall see better the nature of happiness and it is true enough that if there is any gift of God to men it is reasonable that happiness should be god-given and most surely god-given of all human things in as much as it's the best. And so with this we can also say that it is really possible for everyone in the society to be happy because when god give a gift he make sure that it is fair for everyone. But we cannot deny the fact that happiness doesn't come to us simultaneously, but this come unexpectedly.

### Discussion Questions:

1. For pleasure is a state of soul; and to each man that which he is said to be a lover of is pleasant. And so if anything is wrong with a life of pleasure we can say that it is true enough that for most men their pleasures are in conflict with one another because these are not by nature pleasant but these lovers of what is noble find pleasant things that are by nature pleasant; and virtuous actions are such, so that these are pleasant for such men as well as in their nature. Their life therefore, has no further need of pleasure as a sort of adventitious charm, but has its pleasure in itself. And so we can say that if pleasure is wrong in life an individual does not rejoice in noble actions is not even good, meaning people does not feel or even experience any happiness with their lives because some things are wrong and something is incomplete for them to feel full and complete pleasures with their lives. That's why in order for an individual to feel and achieve satisfaction, pleasure and happiness in everything in life should be good, noble and complete; happiness then is the best, noblest and most pleasant thing in the world.





2. Aristotle claims that philosophers will be happier than anyone else maybe because they are those people who are educated in a subject then they are consider as a good judge of the subject or in this subject. And so we can say that they have this higher understanding about different matters specialty about happiness, pleasure virtue and the like.; in view of the fact that all knowledge and every pursuit aims at some good, what it is that we say political science aims at and what is the highest of all goods achievable by actions. But we cannot deny the fact that in some way it is not true that the philosophers will be happier than anyone else, that's why I do not agree on it, why? maybe because what it is in my mind right now and even before that anyone, everyone can achieve the highest level of happiness in our lives depending on how we see it from ourselves and no matter what kind of person who we are, because even though we are not philosophers I do believe that all of us do have the chance and a choice to feel this happiness or to be happier than anyone else in a most fair way that we can get it or we can have it. And because people do have different appreciation and consideration into the views as to how they will see happiness in different levels, which means that in some people they saw happiness in an average manner but others do not. But it doesn't necessarily mean that I do not understand the point or the view of Aristotle, of course I do understand him as his claim that philosophers will be happier than anyone else because I know he has his own intelligent reason as to why he said this things or he claims this things. Maybe he said this for the reason that as philosophers he fined them as the happier than anyone else based on the professions that they have in life.



## Joel Feinberg: The Nature and Value of Rights

Name of the Book: Contemporary Moral Problems

Library Reference: N/A

Amazon Link:

[http://www.amazon.com/s/ref=nb\\_ss\\_gw?url=search-alias%3Dstripbooks&field-keywords=contemporary+moral+problems&x=0&y=0](http://www.amazon.com/s/ref=nb_ss_gw?url=search-alias%3Dstripbooks&field-keywords=contemporary+moral+problems&x=0&y=0)

Quote:

*"In sense yes and in a sense no"*

Learning Expectations:

1. To know the nature and Value of rights
2. To know what is Nowheresville and where is it.
3. To know the importance of rights based on the view of the author.
4. To know what is doctrine of the logical correlativity of rights and duties.
5. To know what is sovereign right monopoly

Review:

According to this chapter doctrine of correlatively of rights and duties is the doctrine that states that all duties entails other people's right and all rights entails other people's duties. Only the first part of the doctrine, the alleged entailment from duties to rights need concern us here. "In sense yes and in a sense no" etymologically the word duty is associated with actions that are due to someone else.

Nowheresville is a place where no one has the right and no one is treated equally which we can say different from what our place right now in which rights are considered and rights are given equally to all. This is the place that needs to know rights and implements right equally as well.

According to this chapter Feinberg states or explains that the concept of **personal desert** is a moral notion concerned with, as **Feinberg** puts it, a certain "kind of fittingness between one party's character or action and another party's ... respond". If, on the one hand, I go beyond the call of duty in doing something for you, then I deserve to be praised or rewarded in the sense that it is morally fitting that you praise or reward me. If, on the other, I violate some sort of obligation, then I deserve to be blamed or even punished in the sense that it is morally fitting that I be blamed or punished.

And so personal desert will work only to Nowheresville if this place will going to practice the importance of rights to people morally and equally

The sovereign to be sure had a certain duty to treat his subjects as well, but this duty was owed not to the subject directly, but to god just as we might have a duty to a person to treat his property well, but of course no duty to the property itself but only to its owner. Thus, while the sovereign was quite capable of harming his subjects, he could commit no wrong against them that they could complain about, since they had no prior claims against his conduct. Genuine sovereign monopoly they will do al those things too, and thus incur genuine obligations will not be owed directly to promise creditors, parents, and the like but rather to god alone, or to the members of some elite or to a single sovereign under god.

I think this will work in way that this will be implemented that all are treated well and equal.

Learning's/Insights:

- *Doctrine of correlatively of rights and duties is the doctrine that states that all duties entails other people's right and all rights entails other people's duties*
- *Of personal desert is a moral notion concerned with, as Feinberg puts it, a certain "kind of fittingness between one party's character or action and another party's ... respond".*
- *Rights are morally important.*





### Integrative Questions:

1. What is personal desert?
2. What is Sovereignty and sovereign right monopoly?
3. What is and where is Nowheresville?
4. What is doctrine of the logical correlativity of rights and duties?
5. What is claim-rights?

### Review Questions:

#### 1. Describe Nowheresville. How this world different from our world?

Nowheresville is a place where no one has the right and no one is treated equally which we can say different from what our place right now in which rights are considered and rights are given equally to all. This is the place that needs to know rights and implements right equally as well.

#### 2. Explain the doctrine of the logical correlativity of rights and duties. What is Feinberg's position on this doctrine?

According to this chapter doctrine of correlativity of rights and duties is the doctrine that states that all duties entails other people's right and all rights entails other people's duties. Only the first part of the doctrine, the alleged entailment from duties to rights need concern us here. "In sense yes and in a sense no" etymologically the word duty is associated with actions that are due to someone else.

#### 3. How does Feinberg explain the concept of personal desert? How would personal desert work in Nowheresville?

According to this chapter Feinberg states or explains that the concept of **personal desert** is a moral notion concerned with, as **Feinberg** puts it, a certain "kind of fittingness between one party's character or action and another party's ... respond". If, on the one hand, I go beyond the call of duty in doing something for you, then I deserve to be praised or rewarded in the sense that it is morally fitting that you praise or reward me. If, on the other, I violate some sort of obligation, then I deserve to be blamed or even punished in the sense that it is morally fitting that I be blamed or punished.

And so personal desert will work only to Nowheresville if this place will going to practice the importance of rights to people morally and equally

### Reference:

<http://72.14.235.132/search?q=cache:G2LE6trVSpJ:home.myuw.net/himma/phil338/lect1.htm+Feinberg+personal+desert&hl=tl&ct=clnk&cd=2&gl=ph&client=firefox-a>

#### 4. Explain the notion of a sovereign right monopoly. How would this work in Nowheresville according to Feinberg?

The sovereign to be sure had a certain duty to treat his subjects as well, but this duty was owed not to the subject directly, but to god just as we might have a duty to a person to treat his property well, but of course no duty to the property itself but only to its owner. Thus, while the sovereign was quite capable of harming his subjects, he could commit no wrong against them that they could complain about, since they had no prior claims against his conduct. Genuine sovereign monopoly they will do all those things too, and thus incur genuine obligations will not be owed directly to promise creditors, parents, and the like but rather to god alone, or to the members of some elite or to a single sovereign under god.

I think this will work in way that this will be implemented that all are treated well and equal.



**5. What are claim rights? Why does Feinberg think they are morally important?**

Of course yes, because all have the rights, the chance to claim their rights because it is not just personally important but morally important as well.

**Discussion Questions:**

**1. Does Feinberg make a convincing case for the importance of rights? Why or why not?**

Yes. Because based on his views he really states the importance of having a right to an individual.

**2. Can you give a noncircular definition of claim-right?**

I don't think I have enough knowledge to think of a definite definition for this one.



## Ronald Dworkin: Taking Rights Seriously

Name of the Book: Contemporary Moral Problems

Library Reference: N/A

Amazon Link:

[http://www.amazon.com/s/ref=nb\\_ss\\_gw?url=search-alias%3Dstripbooks&field-keywords=contemporary+moral+problems&x=0&y=0](http://www.amazon.com/s/ref=nb_ss_gw?url=search-alias%3Dstripbooks&field-keywords=contemporary+moral+problems&x=0&y=0)

### Quote:

*"Not all legal rights or an even constitutional right represents moral rights against the government."*

### Learning Expectations:

1. To know why it is necessary to take rights seriously.
2. To know what are the rights of the citizens
3. To know what are the rights and what are the rights to break the law.
4. To know if what are the legal rights.
5. To know what are the moral rights.

### Review:

According to Dworkin if the people have the right to do something, then it is wrong to interfere with them. This notion of rights according to him rest on the Kantian's idea of treating people with dignity as members of the moral community and also to the idea of political equality. The concept of rights and particularly the concepts of rights against the government have its most natural use when a political society is divided and appeals to co-operation or a common goal are pointless. The rights that are protected by the USA Constitutions are those rights that are known and agreed upon by their country and by their people. They are protecting all rights that they have as long as it is not violated and abused

Legal rights are, clearly, rights which exist under the rules of legal systems. Meaning this are the rights that are under the legal systems for example individual rights of free speech, equality and due process and the like. While moral rights are rights that is based from morality and conscience of an individual. As an addition it is *also called moral rights or inalienable rights, are rights which are not contingent upon the laws, customs, or beliefs or a particular society or polity.*

The first model recommends striking a balance between rights of the individual and the demands of society at large. The first model has great plausibility. The metaphor balancing of the public interest against personal claims is established in our political and juridical rhetoric and this metaphor gives the model both familiarity and appeal. Nevertheless the first model is a false one, certainly in the case of rights generally regarded as important and the metaphor is the heart of its error. On the other hand, the second model is the more familiar idea of political equality. This supposes that the weaker members of political community are entitled to the same concern and respect of their government as the more powerful members have secured themselves, so that if some men have freedom of decision whatever the effect on the general good then all men must have the same freedom. And as I go through the chapter I think Dworkin's are more attractive to the second model.

### Learning's/Insights:

- *"Not all legal rights or an even constitutional right represents moral rights against the government."*
- *Notion of rights according to him rest on the Kantian's idea of treating people with dignity as members of the moral community and also to the idea of political equality*



- *Someone has the right to do something in the sense and saying that it is the “right” thing for him/her to do or that does no “wrong” in doing it.*

### Integrative Questions:

1. Does man have the right to break the law?
2. Does the right of free speech protect this sort of speech?
3. How should the different departments of the government go about the defining moral rights?
4. Does the government respect the moral and political rights of the citizens?
5. Do the government foreign policies or its race policies fly in the face of these rights?

### Review Questions:

#### **1. What does Dworkin mean by rights in the strong sense? What rights in this sense are protected by the USA Constitution?**

According to Dworkin if the people have the right to do something, then it is wrong to interfere with them. This notion of rights according to him rest on the Kantian's idea of treating people with dignity as members of the moral community and also to the idea of political equality. The concept of rights and particularly the concepts of rights against the government have its most natural use when a political society is divided and appeals to co-operation or a common goal are pointless. The rights that are protected by the USA Constitutions are those rights that are known and agreed upon by their country and by their people. They are protecting all rights that they have as long as it is not violated and abused.

#### **2. Distinguish between legal and moral rights. Give some examples of legal rights that are not moral rights, and moral rights that are not legal rights.**

Legal rights are, clearly, rights which exist under the rules of legal systems. Meaning this are the rights that are under the legal systems for example individual rights of free speech, equality and due process and the like. While moral rights are rights that is based from morality and conscience of an individual. As an addition it is *also called moral rights or inalienable rights, are rights which are not contingent upon the laws, customs, or beliefs or a particular society or polity.*

#### **3. What are the two models of how a government might define the rights of its citizens? Which does Dworkin find more attractive?**

The first model recommends striking a balance between rights of the individual and the demands of society at large. The first model has great plausibility. The metaphor balancing of the public interest against personal claims is established in our political and juridical rhetoric and this metaphor gives the model both familiarity and appeal. Nevertheless the first model is a false one, certainly in the case of rights generally regarded as important and the metaphor is the heart of its error. On the other hand, the second model is the more familiar idea of political equality. This supposes that the weaker members of political community are entitled to the same concern and respect of their government as the more powerful members have secured themselves, so that if some men have freedom of decision whatever the effect on the general good then all men must have the same freedom.

And as I go through the chapter I think Dworkin's are more attractive to the second model.



**4. according to Dworkin, what two important ideas are behind the institution of rights?**

Act of faith by the Majorities and Minorities and justifications of rights are the two important ideas behind the institution of rights.

**Discussion Questions:**

**1. Does a person have the right to break the law?**

Yes if they want to but we all know that breaking it has also the obligation to face the consequences, but on the other hand no one must break the law because that is the law powerful and unbreakable well it depends still on what law it is; moreover the law coming from the lord, this is definitely and certainly unbreakable.

**2. Are rights in the strong sense compatible with Mill's utilitarianism?**

I think so. There are some compatibility with the view and the concepts, there is a connection.

**3. Do you think that Kant would accept rights in the strong sense?**

I think he will because I know and based from his pervious writing and views he knows and he relates on what rights says.



## John Rawls: A Theory of Justice

Name of the Book: Contemporary Moral Problems

Library Reference: N/A

Amazon Link:

[http://www.amazon.com/s/ref=nb\\_ss\\_gw?url=search-alias%3Dstripbooks&field-keywords=contemporary+moral+problems&x=0&y=0](http://www.amazon.com/s/ref=nb_ss_gw?url=search-alias%3Dstripbooks&field-keywords=contemporary+moral+problems&x=0&y=0)

### Quote:

*"All social values-liberty and opportunity income and wealth and the basis of self respect are to be distributed equally unless an unequal distribution of any or all of these values is to everyone's advantage."*

### Learning Expectations:

1. To know the theory of Justice.
2. To know what is the view of Rawls with Justice.
3. To know the main idea of theory of justice.
4. To know the two principles of Justice.
5. To know the connection or the relation of the two principle to one another.

### Review:

The first principle of justice according to Rawls states that "Each person is to have an equal right to the most extensive total system of equal basic liberties compatible with a similar system of liberty for all". Meaning we must be treated equally and we must know how to treat equally not only to others but as well as to all aspects of life. Because according to him *"First Priority Rule (The Priority of Liberty): The principles of justice are to be ranked in lexical order [i.e. one higher in the list is to be satisfied before the next is applied - as in a lexicon or dictionary all words beginning with A come before all those beginning with B] and therefore liberty can be restricted only for the sake of liberty."*

*"The second principle is also called the difference principle, and it specifies how economic advantages should be distributed. It has two parts. Firstly, there is the difference principle proper, the principle for the distribution of acquired wealth in society. This is basically the principle to regulate taxation and redistribution. The second part of the second principle is the principle of equal opportunity. It regulates access to coveted social positions - basically jobs and positions of authority"* I think both must be prioritized that's why it is not applicable that both can be sacrificed.

**Rawls** says that the rules of justice are chosen in an **Original Position**, behind a 'veil of ignorance' that conceals from the parties facts about themselves (sex, age, physical strength etc) that might be envisaged in attempts to tailor the rules to give some a systematic advantage. Meaning there are times that we individual tend to act as if we don't know what we are doing, we tend to teach ourselves to be blind and to ignorant in some way with regards to justifications of the rules. And if we were going to relate it in our society we can say that very few individual does know this because majority doesn't aware or know about it.



### Learning's/Insights:

- *"The first principle of justice involves equal basic liberties."*
- *"The second principle of justice concerns on the arrangement of the social and economic benefits."*
- *"Rational and free people must accept the two principles in a hypothetical original position where there is a veil ignorance hiding from the contractors all the particular facts about themselves."*
- 

### Integrative Questions:

1. What is theory of justice is all about?
2. What is the main idea of the theory of justice?
3. What is the first principle is all about?
4. What is the second principle is all about?
5. What is the view of Rawls about justice?

### Review Questions:

#### 1. Carefully explain Rawl's conception of the original position.

**Rawls** says that the rules of justice are chosen in an **Original Position**, behind a 'veil of ignorance' that conceals from the parties facts about themselves (sex, age, physical strength etc) that might be envisaged in attempts to tailor the rules to give some a systematic advantage. Meaning there are times that we individual tend to act as if we don't know what we are doing, we tend to teach ourselves to be blind and to ignorant in someway with regards to justifications of the rules. And if we were going o relate it in our society we can say that very few individual does know this because majority doesn't aware or know about it.

#### 2. State and Explain Rawl's first principle of Justice.

The first principle of justice according to Rawl's states that "Each person is to have an equal right to the most extensive total system of equal basic liberties compatible with a similar system of liberty for all". Meaning we must be treated equally and we must know how to treat equally not only to others but as well as to all aspects of life. Because according to him "*First Priority Rule (The Priority of Liberty): The principles of justice are to be ranked in lexical order [i.e. one higher in the list is to be satisfied before the next is applied - as in a lexicon or dictionary all words beginning with A come before all those beginning with B] and therefore liberty can be restricted only for the sake of liberty.*"

#### 3. State and explain the second principle. Which principle has priority such that it cannot be sacrificed?

*"The second principle is also called the difference principle, and it specifies how economic advantages should be distributed. It has two parts. Firstly, there is the difference principle proper, the principle for the distribution of acquired wealth in society. This is basically the principle to regulate taxation and redistribution. The second part of the second principle is the principle of equal opportunity. It regulates access to coveted social positions - basically jobs and positions of authority"* I think both must be prioritized that's why it is not applicable that both can be scarified.



**Discussion Questions:**

**1. on the first principle, each person has an equal right to the most extensive basic liberty as long as this does not interfere with similar liberty for others. What does this allow to do?**

It allows each individual in the community or in the society to weight and to know the goodness and the badness of a certain act which we cannot deny the fact most of the times happening.

**2. is it possible for free and rational persons in the original position to agree upon different principles than those given by Rawls?**

Yes. But it really depends on how a person is rational, knowledgeable and capable enough to what he/she believes in.





## Annette Baier: The Need for More than Justice

Name of the Book: Contemporary Moral Problems

Library Reference: N/A

Amazon Link:

[http://www.amazon.com/s/ref=nb\\_ss\\_gw?url=search-alias%3Dstripbooks&field-keywords=contemporary+moral+problems&x=0&y=0](http://www.amazon.com/s/ref=nb_ss_gw?url=search-alias%3Dstripbooks&field-keywords=contemporary+moral+problems&x=0&y=0)

### Quote:

*"It is easy to exaggerate the differences of view that exist, and I want to avoid that. The differences are as much emphasis as in substance, or we can say that they are differences in tone of voice."*

### Learning Expectations:

1. To know all about this topic.
2. To know about justice perspective.
3. To know more about moral theory related to justice
4. To know what is care perspective.
5. To relate this topic to other topics of this book to other topics that also tackles justice.

### Review:

*"Feminist ethics shares the general feminist goal of eliminating the subordination and oppression of women and enhancing societal respect for women's viewpoints and capacities. Toward this end, feminist ethics adopts a number of diverse methodological strategies, including the defense of theories and concepts that seem more compatible with women's modes of reflection and understanding than do those of mainstream ethics. Some of these strategies were developing simultaneously for non-feminist reasons in mainstream philosophical ethics. These coincident strategies include: a search for alternatives to Kantian and utilitarian ethics, legitimating of the personal point of view, defense of the role of emotion in moral judgment and development of a relationally oriented moral psychology."*

She describes the shortcomings of a system of ethics based solely on justice. "The solution, Baier says, is the introduction of "care" as an ethical system to supplement traditional liberal theories of justice. She contends that women are more likely to have feelings of care, while men generally claimed to take only the justice perspective. Baier argues that the perspective of caretakers fulfills people's emotional needs to be attached to something. Reciprocal equality, characteristic of contractarian liberalism, does not guarantee this attachment ". While on care perspective she describes that "Women, by contrast, are more often concerned with substantive moral matters of **care**, personal relationships and avoiding hurt to others. They tend to avoid abstract principles and Universalist pretensions and to focus instead on contextual detail and interpersonal emotional responsiveness."

These are the criticisms or responses to Gilligan and I think this entire are the basis on as to why this theory was developed. First, the empirical correlation between gender and moral perspective was not uniform and the data themselves were open to various interpretations. Second, women's orientation toward care and personal relationships seemed mainly to reflect the social role of the traditional, full-time heterosexual wife and mother. A third objection is that the empirical research underlying Gilligan's discussion of care ethics was based only on white, middle-class, heterosexual women, and her writings did not acknowledge that differences *among* women might make a difference to their moral perspectives.

The theory of Kohlberg's on moral development has three theories of moral development, which are: Pre-conventional level, Conventional, and Post-conventional.



**Reference:**

<http://72.14.235.132/search?q=cache:Fbw6JmSOBJcJ:www.fathom.com/feature/122100/index.html+Anne+Baier:+care+perspective&hl=tl&ct=clnk&cd=1&gl=ph&client=firefox-a>

**Learning's/Insights:**

- *"Justice perspective by itself is inadequate as a moral theory"*
- *"Women, by contrast, are more often concerned with substantive moral matters of **care**, personal relationships and avoiding hurt to others. They tend to avoid abstract principles and universalist pretensions and to focus instead on contextual detail and interpersonal emotional responsiveness"*
- *"Women are more likely to have feelings of care, while men generally claimed to take only the justice perspective"*

**Integrative Questions:**

1. What is Moral Theory?
2. What is Care perspective according to the topic?
3. What is Justice Perspective according to the topic?
4. What is counterculture?
5. What is the first virtue of social institutions?

**Review Questions:**

**1. Distinguish between the justice and care perspective. According to Gilligan, how do these perspectives develop?**

She describes the shortcomings of a system of ethics based solely on justice. "The solution, Baier says, is the introduction of "care" as an ethical system to supplement traditional liberal theories of justice. She contends that women are more likely to have feelings of care, while men generally claimed to take only the justice perspective. Baier argues that the perspective of caretakers fulfills people's emotional needs to be attached to something. Reciprocal equality, characteristic of contractarian liberalism, does not guarantee this attachment ". While on care perspective she describes that "Women, by contrast, are more often concerned with substantive moral matters of **care**, personal relationships and avoiding hurt to others. They tend to avoid abstract principles and Universalist pretensions and to focus instead on contextual detail and interpersonal emotional responsiveness."

**2. Explain Kohlberg's theory of moral development. What criticisms do Gilligan and Baier make of this theory?**

These are the criticisms or responses to Gilligan and I think this entire are the basis on as to why this theory was developed. First, the empirical correlation between gender and moral perspective was not uniform and the data themselves were open to various interpretations. Second, women's orientation toward care and personal relationships seemed mainly to reflect the social role of the traditional, full-time heterosexual wife and mother. A third objection is that the empirical research underlying Gilligan's discussion of care ethics was based only on white, middle-class, heterosexual women, and her writings did not acknowledge that differences *among* women might make a difference to their moral perspectives.

The theory of Kohlberg's on moral development has three theories of moral development, which are: Pre-conventional level, Conventional, and Post-conventional.



**3. Baier says there are three important differences between Kantian liberals and their critics. What are these differences?**

The three important differences between Kantian liberals and their ethics based on what Baier's states are, the relative weight put on relationships between equal, the relative weight put on freedom of choice, and the authority of intellect over emotions.

**4. Why does Baier attack the Kantian view that the reason should control unruly passions?**

I think Baier only knows her views and not open to others views, maybe because she's not familiar to it or not even open to know it.

**Discussion Questions:**

**1. What does Baier mean when she speaks of the need "to trans value the values of our patriarchal past"? Do new values replace the old ones? If so, do we abandon justice, freedom, and rights?**

Yes it is replacing the old values and creating new ones. But it doesn't necessarily mean that the replaced values are not good, it just that replacement method are one way of improving other values and not literally abandoning the old ones.

**2. What is wrong with Kantian view that extends equal rights to all rational beings, including women and minorities? What would Baier say? What do you think?**

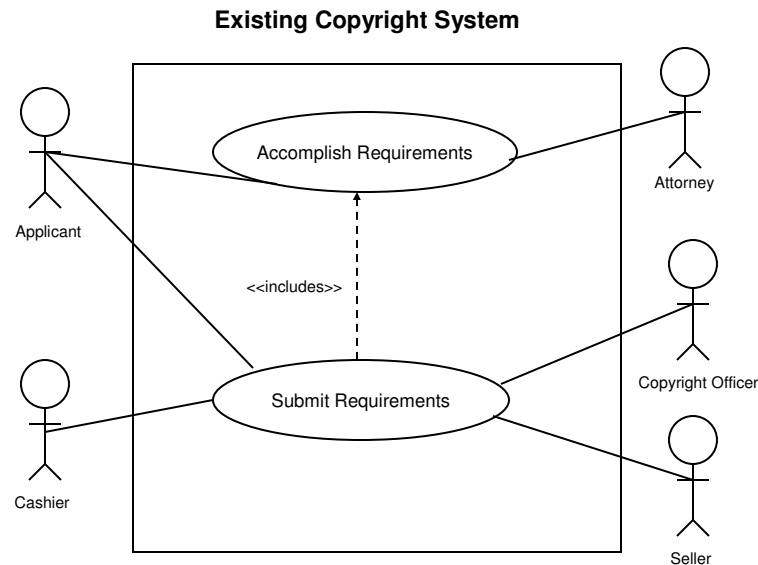
Based on what I've read I think Baier's view was insufficient that's why she is in favor to other views.

**3. Baier seems to reject the Kantian emphasis on freedom of choice. Granted, we do not choose our parents, but still don't we have freedom of choice about many things, and isn't this very important?**

Having freedom is important we all know that. But there are instances that we cannot choose because of some reasons. But overall even though there are times that it is hard for us to choose still we need to choose and still we need freedom.



## Existing Copyright System



### Use Case Narratives: Existing Copyright System

#### IDENTIFICATION SUMMARY

Title: Accomplish Requirements

Summary: This use involves the completion of all requirements for applying in for a copyright

Actors: Applicant, Attorney Creation Date: February 28, 2009

Version 1.0 Created by: Reychele Buenavidez

Precondition: The work being registered for copyright must be complete and printed in two copies.

Main Success Scenario:

1. The applicant prints two copies of the application form from the website.
2. The applicant fills out the application form.
3. The applicant submits the application form to the Attorney for notarizing and signing.
4. The Attorney will sign and notarize the forms.
5. The Attorney will inform the applicant of the amount to be paid.
6. The applicant will settle the amount.

Alternative Scenario:

1. The applicant gives money exceeding the amount to be paid.
2. The Attorney will give the change of the applicant.

Error Sequence:



1. The applicant filled out the form incorrectly.
2. The Attorney will ask the applicant to correct information.
3. The applicant will correct the information.

Post-Conditions:

1. The applicant is ready to submit requirements.
2. The application form is notarized and signed.

### **IDENTIFICATION SUMMARY**

Title: Submit Requirements

Summary: This use case involves the submission of requirements for copyright registration.

Actors: Applicant, Copyright Officer, Seller, Cashier Creation Date: February 28, 2009

Version 1.0 Created by: Reychele Buenavidez

#### **FLOW OF EVENTS**

Precondition: The applicant's requirements must be complete.

Main Success Scenario:

1. The applicant will proceed to the Copyright Office.
2. The applicant will submit the application form and the work to be registered.
3. The Copyright Officer will accept the requirements and instruct the applicant to buy two stamps and settle the fee.
4. The applicant will go to the seller of stamps and buys two stamps.
5. The seller will inform the applicant of the amount to be paid.
6. The applicant will pay the amount.
7. The seller will give the stamps.
8. The applicant will go to the cashier and give the application form.
9. The cashier will inform the applicant of the amount to be settled.
10. The applicant will pay the amount.
11. The cashier will accept the payment and prepare the receipt.
12. The cashier will give the applicant the receipt.
13. The applicant will give the copyright officer a copy of the receipt.

Alternative Sequence:

1. The applicant will give money exceeding the required amount.
2. The cashier will compute the change.
3. The cashier will give the applicant the change.

Error Sequence:

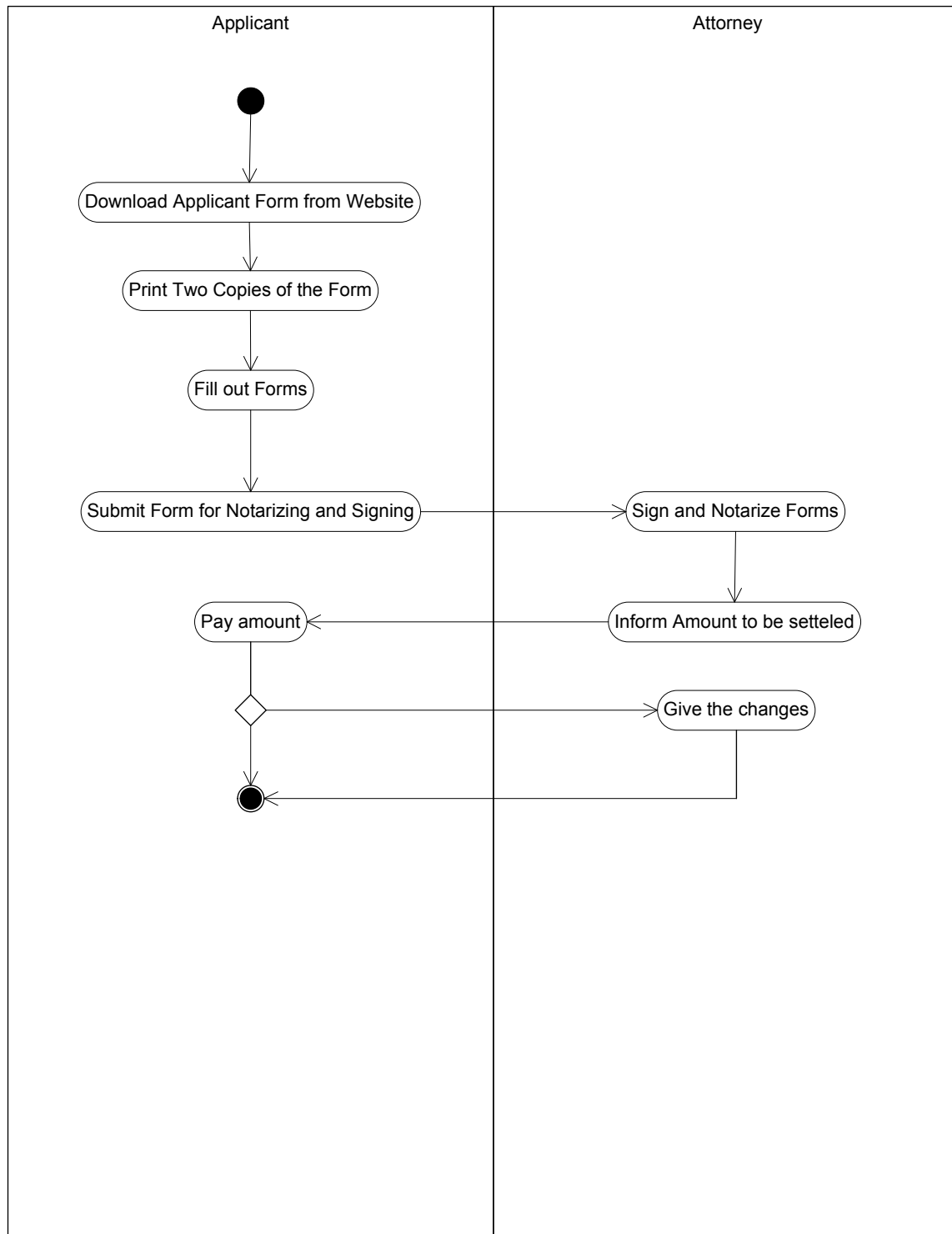
1. The cashier prepares the receipt incorrectly.
2. The cashier will prepare another receipt.

Post-Conditions:

1. The number of copyright registrations will increase.
2. The work of the applicant will be registered.

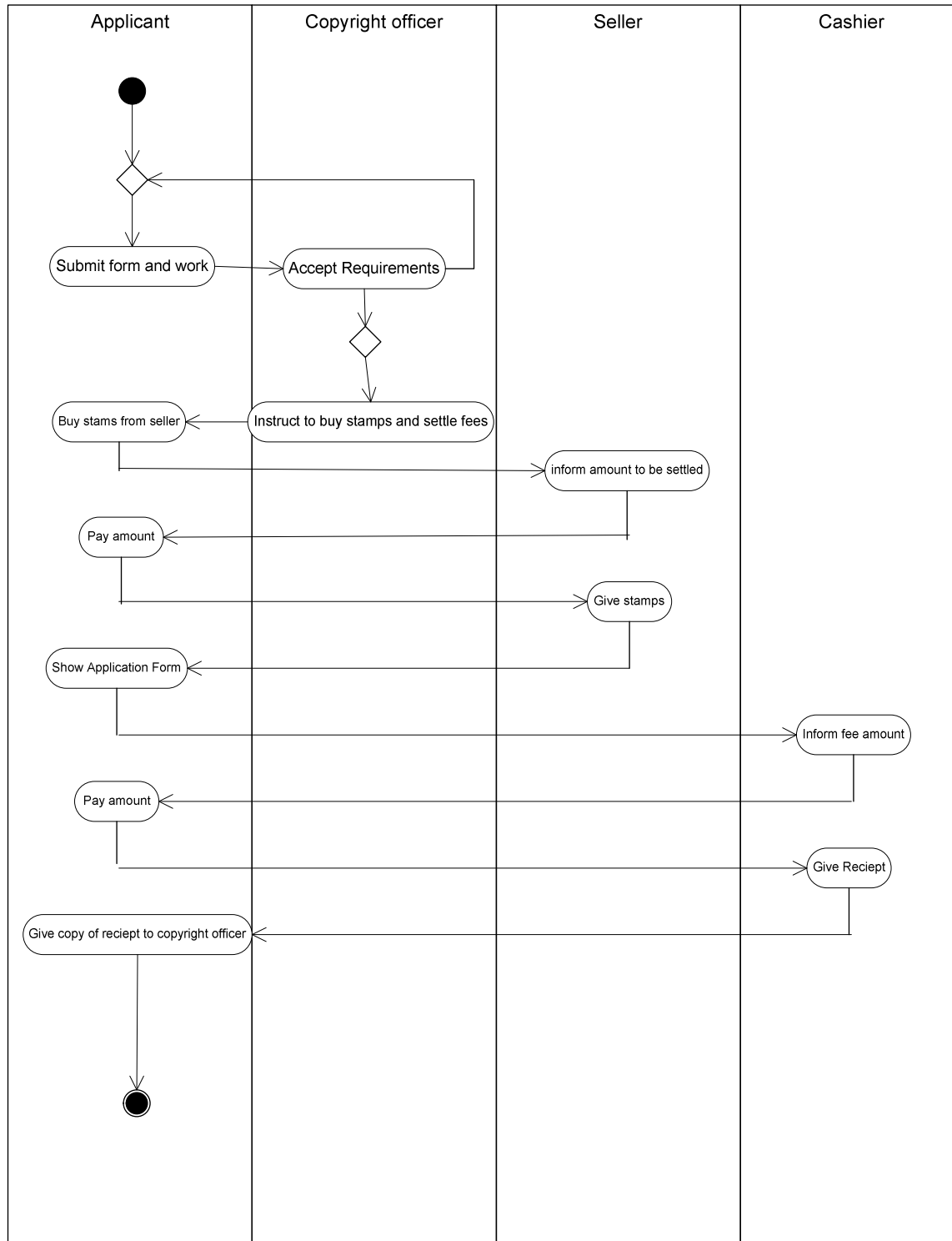


**Activity Diagrams: Existing Copyright System**  
**Accomplish Requirements**





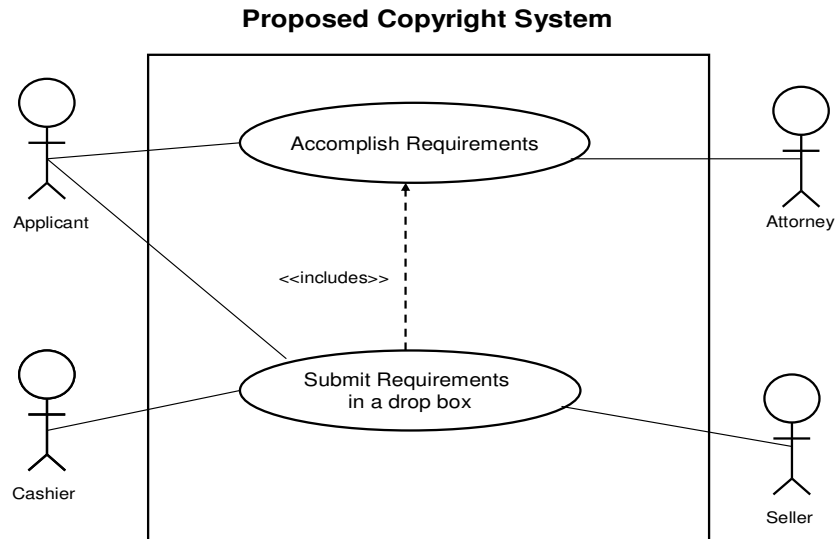
## Submit Requirements







## Use Case Proposed Copyright System



## Narratives: Proposed Copyright System

### IDENTIFICATION SUMMARY

Title: Accomplish Requirements

Summary: This use involves the completion of all requirements for applying in for a copyright

Actors: Applicant, Attorney Creation Date: February 28, 2009

Version 1.0 Created by: Reychele Buenavidez

### FLOW OF EVENTS

Precondition: The work being registered for copyright must be complete and printed in two copies.

Main Success Scenario:

1. The applicant prints two copies of the application form from the website.
2. The applicant fills out the application form.
3. The applicant submits the application form to the Attorney for notarizing and signing.
4. The Attorney will sign and notarize the forms.
5. The Attorney will inform the applicant of the amount to be paid.
6. The applicant will settle the amount.



Alternative Scenario:

1. The applicant gives money exceeding the amount to be paid.
2. The Attorney will give the change of the applicant.

Error Sequence:

1. The applicant filled out the form incorrectly.
2. The Attorney will ask the applicant to correct information.
3. The applicant will correct the information.

Post-Conditions:

1. The applicant is ready to submit requirements.
2. The application form is notarized and signed.

### **IDENTIFICATION SUMMARY**

Title: Submit Requirements

Summary: This use case involves the submission of requirements for copyright registration.

Actors: Applicant, Seller, Cashier Creation Date: February 28, 2009

Version 1.0 Created by: Reychele Buenavidez

### **FLOW OF EVENTS**

Precondition: The applicant's requirements must be complete and must be in an envelope with proper label.

Main Success Scenario:

1. The applicant will proceed to the Copyright Office.
2. The applicant will go to the seller of stamps and buys two stamps.
3. The seller will inform the applicant of the amount to be paid.
4. The applicant will pay the amount.
5. The seller will give the stamps.
6. The applicant will go to the cashier and give the application form.
7. The cashier will inform the applicant of the amount to be settled.
8. The applicant will pay the amount.
9. The cashier will accept the payment and prepare the receipt.
10. The cashier will give the applicant the receipt.
11. The applicant will insert the stamps and the receipt in the envelope.
12. The applicant will seal the envelope.
13. The applicant will drop the envelope in the drop box.

Alternative Sequence:

1. The applicant will give money exceeding the required amount.
2. The cashier will compute the change.
3. The cashier will give the applicant the change.



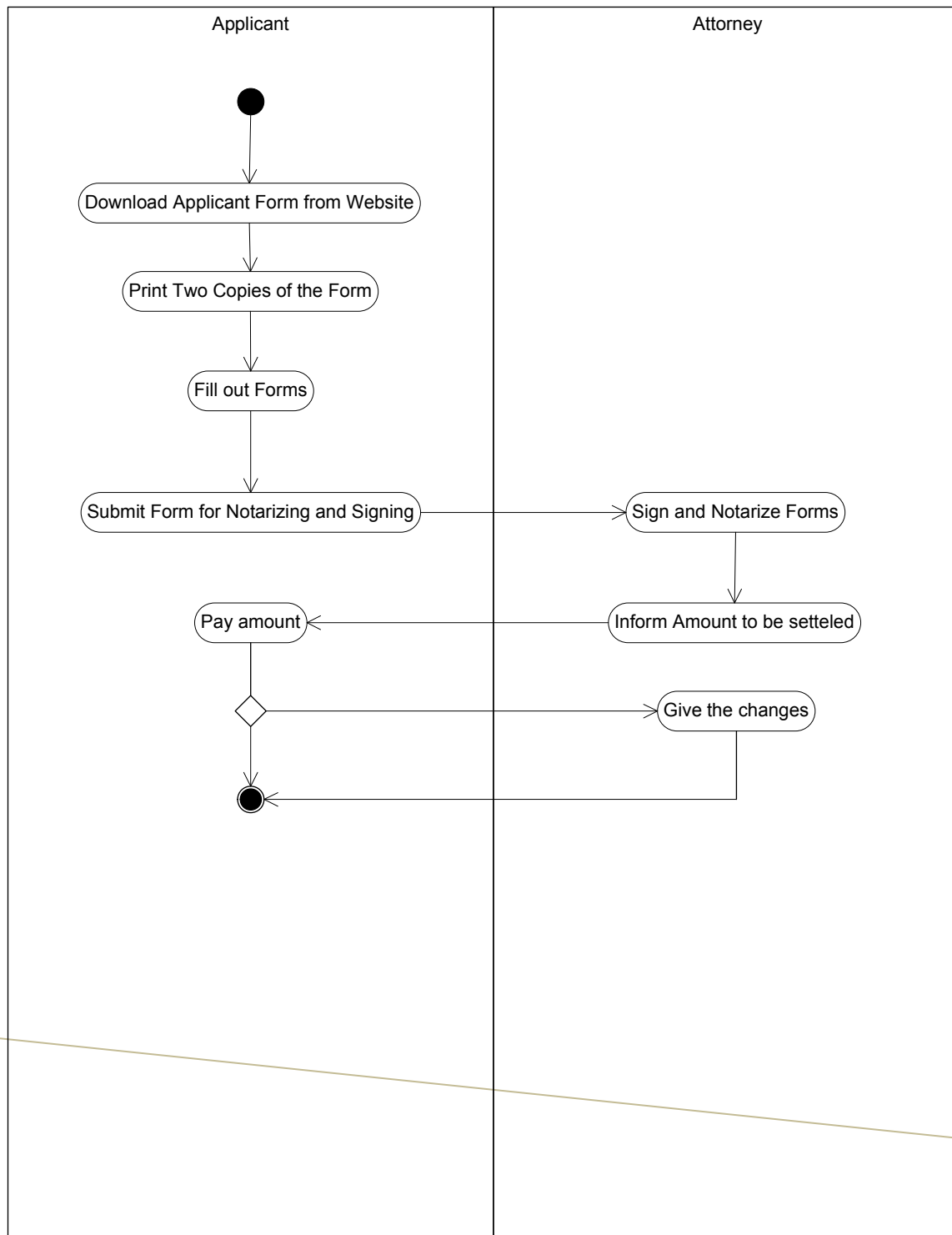
Error Sequence:

1. The cashier prepares the receipt incorrectly.
2. The cashier will prepare another receipt.

Post-Conditions:

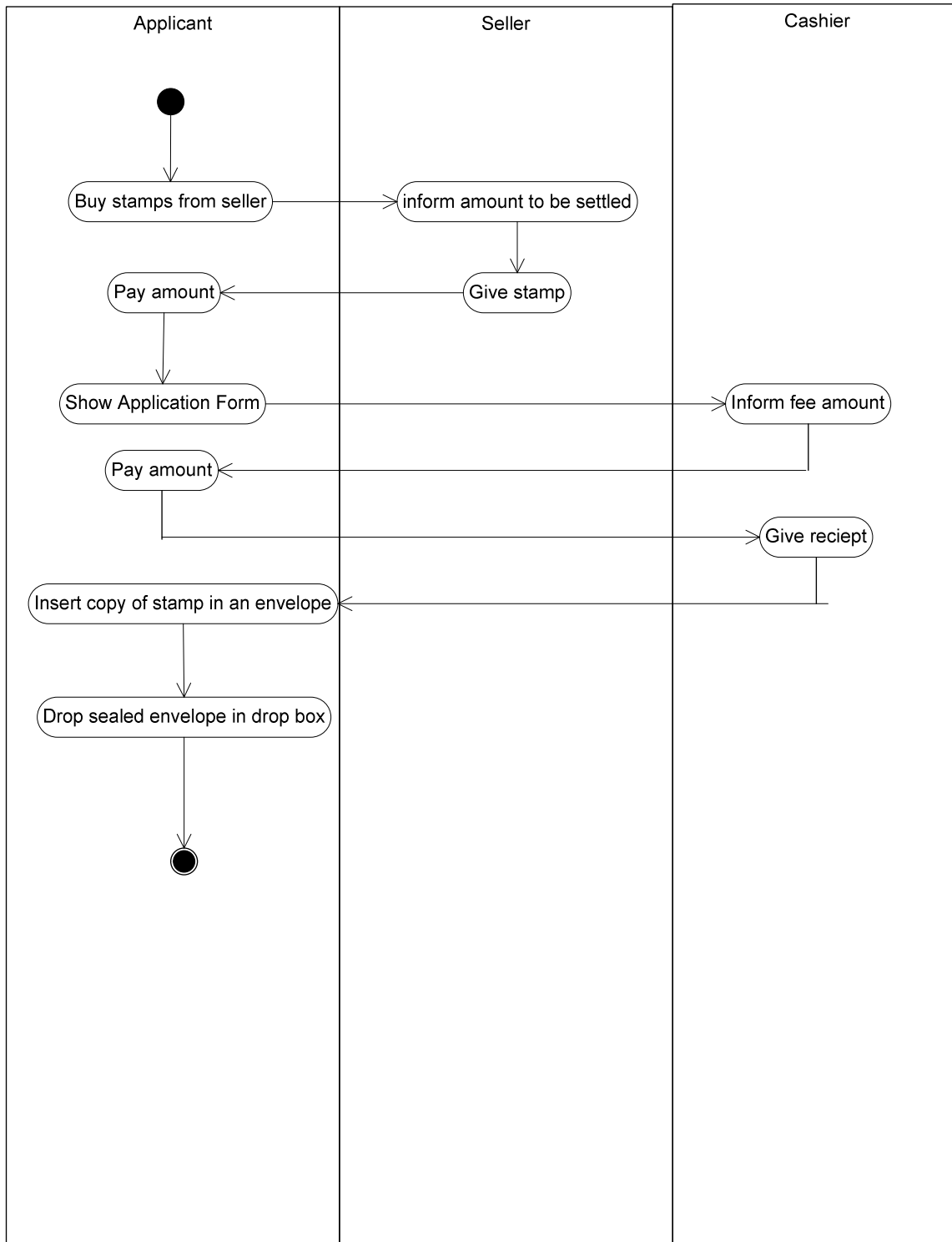
1. The number of copyright registrations will increase.
2. The work of the applicant will be registered.

### **Activity Diagrams: Proposed Copyright System** **Accomplish Requirements**






## Submit Requirements





# My Receipt

ACCOUNTABLE FORM No. 51-C REVISED JANUARY, 1982		(ORIGINAL)	
		<b>Official Receipt</b> of the Republic of the Philippines	
January 27, 2009		No. 8583198 0	
D. Buenavidez		Date	
1 Copyright Agency		Fund	
Payer			
Nature of Collection	Account Code	Amount	
		₱	
		200.00	
Two Hundred And 00/100 Pesos			
Type of Payment: Cash			
TOTAL		₱	
Amount in Words			
DEBARALA C. BUNAVIDEZ			
<input type="checkbox"/> Cash	Check	Number	Date
<input type="checkbox"/> Check			
<input type="checkbox"/> Money Order			
Received the amount stated above.			
Sponsoring Officer			
NOTE: Write the number and date of this receipt on the back of check or money order received.			

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